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THE *LITURGICAL* CONSIDERATOR CONSIDERED:

Or a brief view of

Dr. *GAUDEN'S* Conſiderations touching the *LITURGY* of the Church of *ENGLAND.*

Wherein the Reaſons by him produced for impoſing the ſaid Liturgy upon all, are found to be ſo *weak*; his defence of things offenſive in it ſo *ſlight*; the Arguments againſt the Liturgy by himſelf afforded, are ſo *ſtrong*, that ſome, who upon His *Majeſties Declaration* did incline to the Liturgy, are now further from it, by reading his *wordy* Diſcourſe about it.

ALSO

Some Reaſons humbly rendered, why many Miniſters *as yet* cannot conform to *that* Liturgy; but not out of *Diſloyalty*, *Pride*, *Ingratitude*, *Peeviſhneſs*, nor *Schiſmatical Petulancy*, as the Sarcaſtical Pen of this uncharitable Doctor hath publiſhed.

The ſecond Edition.

By *G. F.* Gilb. Firmin as *Firm* and Loyal a Subject to His Majeſty, as this *CONSIDERATOR* is.

Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought, &c. Rom. 8. 26.

Καὶ ὁ περισσὸς ἐυχὰς ὁμοίως καὶ ἐυχαειτίας ὃν δύναμις αὐτῷ ἀναπέμπει. Juſt. Mart.

Sine monitore, quia de pectore oramus. Tertul.

You muſt give God His due by regulating aright His Church according to his *Scripture*. King *Charls* the firſt, in His *dying Speech*.

The Vices in Rhetorick are Sordidneſs, Tediouſneſs, Obſcurity, Flatneſs of Conceit, Argumeteneſs, and *Minutiæ*, *Gawdineſs*, *Wordineſs*, and empty Oſtentation. Dr. *Reynolds* Treatiſe of Paſſions. *Cap.* 39.

Qart Sig. E4

LONDON, Printed for *Ralph Smith* at the Bible in *Cornhil*, near the *Royal Exchange*. 1661.

An Epistle to the Reader by way of Apology for Ministers not receiving the Common-Prayer-Book.

Christian and Courteous Reader.

THE Judicious and Reverend Author of this ensuing Tract (no less approved for his learning, modesty, piety and zeal to the unity of the Church, and his * *Antiseparation* in the day of its prevalency and prosperity; then for his loyalty and fidelity to the Kings Majesty in the day of His distress) having entred the Lists with my Antagonist (Dr. *John Gauden*) by way of Answer to his confused *Considerations of the Liturgy of the Church of* England; *Prelatical censures* (beyond the bounds of charity or sobriety) of many His Majesties best and most loyal Subjects, who in prudence or conscience forbear the use thereof; and his *Sarcastical Comment* on His Majesties Gracious Declaration concerning Ecclesiastical Affairs, and the liberty thereby indulged and used (as we presume on due and fit encouragement) was pleased to vouchsafe me a view thereof: which I having seriously perused, do find to contain an Answer so *full and sober*, by Arguments so *weighty and solid*, that I cannot but commend it to the reading, and regard of all serious Christians who desire to have their Faith setled by *right and religious Reason*, against the unsettledness of fancy, to which the florid expressions of Rhetorick can only avail.

* Witness his separation examined, and published, *Anno* 1652. and his answer to Dr. *Owen*'s Schisme.

If thou hast read Dr. *Gaudens Considerations*, thou findest the *Liturgy* set out in such excellency, and *extemporary conceived prayer*, so much debased by elegant expressions, and florid Hyperboles, that thou canst not but be ravished in thine imagination; but if with patience thou readest and pondrest this Tract, and the Arguments therein produced, with the extent and reflections of the same, thou wilt find the Dr. hath indeed *Hyperbolized* and verified what hath been observed of him (*viz.*) *That his Rhetorick is better than his Reason*; that being exceedingly extravagant through the want of this, for his speech sounds better than it informs, and pleaseth as it passeth, not as it is pondered; I have often heard of Queen *Elizabeths* Character of a Sermon, first preached, and then

then printed, *viz.* That *it was the best in hearing, but worst in reading*. And that the Preachers Apology was, that Her Majesty in reading, had his *Fiddle, not his Fiddlestick*. My serious advice must be to this Reverend man (if it be not below him to take it) never hereafter to sunder these two, for his Oratory loseth its lustre and efficacy with its sound.

This, and works of this nature are commended to thee, not to the end it should *maintain or promote the Controversies concerning the Common Prayer Book* (which have been so high in nature, and long in continuance, ever since, before the reign of Queen *Elizabeth*,) that would men with serious and composed spirits, consult the Churches peace, (to which they so fairly pretend,) it would be found a sufficient Reason to abolish this Book, and make void this Form of publick Worship, which none dare affirm necessary, and therefore must confess to be alterable, when found inconvenient) but to *convince the World*, the Ministers who do yet demurr to the use thereof, are not without conscientious grounds for their so doing, which they could with much ease and equity digest into an Apology: what serious Christian can observe the malicious vexations of Ministers, by the spight of many Churchwarders and particular persons prosecuting their faithful and able Ministers, unto the loss of their Estates, imprisonment of their persons, (and at least,) present interruptions of their Ministry, though the want of a Standard wherby to try the Common-prayer Book, which hath had its change by every of our Kings, since the Reformation of Religion must needs render their conviction impossible to every understanding, and conscientious Juror: Or, the Bishops wilful and pertinacious refusing to ordain, institute, or induct any Ministers, unless they will subscribe *the use of the Common-Prayer Book to be lawful, and that they will use it in all publick prayer, and none other*, according to the Canon, (whose establishment by Law is doubted and denied) notwithstanding His Majesties Gracious Indulgence in his Royal Declaration every way proportionable to that Authority by which these Canons were at first established, or those heavy Censures, and harsh Invectives proudly belched out by our Antagonist, against all such as do not presently conform to the use thereof, as guilty of *peevishnesse, ingratitude, schismatical petulancy, or pride*, not so much as considering what hath been by one well suggested, That *the prudence of some, expecting the alteration promised in his Majesties Declaration*, doth

Witnesse the troubles at *Franckford* An. 1554. in the times of Queen *Mary*.

doth supersede the Act which their desire of the peace, unity and uniformity of the Church doth incline them unto. Can I say these things be observed, and men not see plainly, that some pretending to the *healing of our wounds*, do propose and persue wayes and methods which must needs bespeak them *Physitians of no value*; nay, of more cruelty than skill, frustrating the very influence of His Majesty's plaister, applied by His Gracious Declaration; constraining men (who otherwise might with all humble thankfulnes enjoy in silence the liberty indulged) by open and publick Apologies to stave off the violent and unjust censures of proud and envious men.

Consideration of *Liturgy. p. 9.* *Tho. Bold.* in his Rhetorick restrained, *pag.* 3.

Christian and Courteous Reader, I have in Loyalty to His Majesty, with such fervency and fidelity asserted His just Interest, that it may rationally be concluded, I would not in the least decline His just Desires, or deviate from his Royal Command, did not Conscience towards God countermand the Compliance with them. And I am so much affected to the peace of the Church, that I have of late preached, what God assisting I resolve to practice, (*viz.*) *That many and great corruptions in Gods Worship are to be grieved for, and patiently groaned under, before Schisme be consented unto, or seperation consulted.*] Provided nevertheless *The passive, not active in them*, I can keep communion under that Form of Worship, whereby I cannot administer, and heartily say, *Amen* to the matter of those Petitions which are put up in an order so confused, preposterous, and indigested, that it seems to me to be so much below the *gravity of the Church*, whose mouth I must be; *the seriousnesse of the Office* whereby I minister; *the sanctity of the Duty* I am to perform; and *the sacred nature of the Object* to whom they are presented, that I dare not stand between God and his people with the same; and therefore cannot but in my place and capacity contend against it, and with *Calvin* (in this very case) allow their constancy, *who strive for a just cause, being forced against their will unto contention*; and worthily condemn the frowardness which doth *hinder and stay the holy carefulness of reforming the Church.*

Calvins Epist. 1. to Mr. *Knox*, Mr. *Wittingham* and the brethren at *Franckford.*

Let not men mistake us (I profess it for my self, and presume I may do it for many of my Brethren) we are not against Set-forms of prayer, or their use in publick; we believe them lawful and convenient, but not necessary, and therefore not to be exclusively imposed; they may be helps to weakness, and happy expres-

expressions of special emergent occasions of prayer, or praises in the Church.

I do believe the Church of the Jewes had certain Set-forms of prayer and praises; but I believe also they were occasional and transient; indited by the Holy Ghost, and composed by Holy men for that present and peculiar occasion; of this nature was the Song of *Moses*, *Deborah* and *Barak*, and *Davids* Psalme in 2 *Sam.* 22. and that at placing the Ark in the Tabernacle, 2 *Chron.* 16. which beareth this Note upon it, *Then on that day David delivered this Psalm to thank the Lord, into the hand of Asaph and his Brethren*; and many other Psalms and Set-forms which are referred to their special occasions; for which having served, they were added to the Canon of Scripture, as witnesses of Gods dealings and directions of his peoples duty in all future Ages; but were never compacted into a set Liturgy prescribed, and imposed as the only standing Form of Worship; the Jewish Rabbines tell us from *Moses* to *Ezra*, more than one thousand years the Jewes had no stinted Forms of prayer in their Church; and yet they had two considerable Reasons to have enforced it, which we Christians have not, *their infant weak estate wanted Crutches, and the time of the pouring out the Spirit of supplication was not yet come.* 2. *The Forms were indited by holy men in this very act inspired by the Holy Ghost.*

His Parallel of the Liturgy and Mass-book

I am easily perswaded the several parts of the Service-book were composed by single persons; and who so will read *Isidor Durandus*, and the Rationalists, will find the time when, the occasions on which, and the reasons for which they were appointed in the Church. Mr. *Baylie* hath assigned many parts thereof to the particular Popes, and seasons prescribing the same; and our own *Hooker* reports so much of the *Letany* or *Rogations*, that chief part of our Service, but that these things perished, not with their Authors and occasions, I see no good Reasons for it; admit we that they were the good expressions, of good men, on good occasions; yet they were only expressions of men; not inspired by the Holy-Ghost, and unwarrantably resolved into a Liturgy, and made unjustly exclusive to the expressions of good men, succeeding, as in time, so in capacity to express their own desires, as their occurrent occasions should direct in no less sacred expressions; the alterable condition of the Church doth necessitate their expression to be alterable. I pray what part of our con-

Eccles. Policy, *Book* 5. *pag.* 265.

contended-for Liturgy, as exactly perfect, shall solemnize *the soul-humbling memorial* of the malicious, mischievous Murther of His late Majesty, to be held on the 30th. of *January*; or the *God-praising memorial* of the Happy and Honourable Return of his Sacred Majesty that now is, to be observed Annually on the 29th. of *May*. I hope men shall not be indicted for making mention thereof by conceived prayer or praises; none being in the Book prepared or prescribed which can do it: for it is most unreasonable that we should be imposed upon by the personall composures of private fancies who without warrant compose set forms, and therein vent their own superstitious notions as hath been attempted by the books published as forms of prayer, for the 29th. of *May* and 30th. of *January*, the last of which was sent in the name of the Bishop of *London* to our Churches, if by his Authority I conceive not more to the offence of many Godly men, then Breach of the Laws, and Usurpation on his Majesties Authority, and abuse of his Royal Power, punishable with a *Præmunire*: In reference to this variation, the Church might, and must keep a standing Council to vary the Liturgy if we be not bound to dependance on the Spirit; which the Apostle directeth, when we *know not what to ask*, Rom. 8. 26. is the only help to our infirmities, and so excludeth all prescribed prayers which must render the dictating power of the spirit useless, unless the prayer be in an *unknown Tongue*, or ambiguous phrase, *much at one with Latine-service*, where the spirit is needed as an *interpreter*, not dictator, or most *perfectly comprehensive words*, that the mind may expatiate upon, and that is peculiar to the Lords prayer; and so that must be our only Liturgy.

That St. *John* the Baptist taught his Disciples to pray, I yield; and that our Saviour teaching his, propounded to them a most *perfect prayer*, compendious for the manner; but most comprehensive for the matter of the expression, to be their pattern, no serious sober Christian can or will deny; but that they were confined to the only or constant use thereof, none do, or dare affirm; or that it should be to them the Dictator of a standing Liturgy, cannot be rationally inferred; because the prescription of it affords no premises to enforce such a conclusion, the Disciples, who learned that they might teach the Church, never improved it to such an end; themselves prayed often and openly in the Church, yet only

ly in their own expressions (for ought appears to us by holy writ) and the nature and order of prayer, being *a serious expression of the hearts sensible conception*, doth interfer with such an inference.

That *Liturgies* are of ancient use in the Church, I agree; but *Liturgy* as *Episcopacy primitive*, was in nature clearly different from what they are now pleaded to be. Ancient *Liturgies* were not set and prescribed Forms of publick worship: *Smectymnuus* hath asserted, and well cleared it against the Remonstrant; and that out of *Justin Martyr*, *Tertullian*, *Austin* the *Carthaginian*, and *Milevitan* Councils. That *in all the times of the Arrian and Pelagian Errors, there were no Set Forms of prayer in the Church*; and then the liberty was only restrained, which hath been since destroyed; men being only bound to confer the prayers of their own composing, *cum fratribus instructionibus*; and Forms digested by the latter of these Councils, were imposed no further than by a *placuit ut preces quæ probatæ fuerint in concilio ab omnibus celebrentur*; and only enjoyned that the prayers of particular Ministers should be approved by more prudent men; the original Liturgies of both Jew and Christian, were plain *Rubricks*, *English Directories* for the method and order of preaching, reading, prayer, administrations of Sacraments, and publick worship. It is an easie matter to make a bravado and noise of the Liturgies of S. *James*, *Basil*, *Cyril*, *Chrysostom*; whil'st none are produced and proved legitimate, if there be any not apparently fictitious, bring them forth to a Test or Standard, we will joyn issue, and try the despised *Directory*, and extolled *Service-book*, and freely consent to retain that which best agreeth, and to reject the other: until then bears us not down, like Children with big words without cause; methinks it were hugely worth the enquiry, what Liturgy King *Lucius* received, when *Faganus* and *Damianus* converted his Subjects; the Church by them constituted had setled publick worship. It is apparent that *Eleutherius* the then Bishop of *Rome* referred him to the Canon of Scripture for to frame all his constitutions by, it would much fortifie our pretenders to Antiquity, to find out the Liturgy used in *England* before *Austin* the Monk brought over his *Roman Missal*: Antiquity is a poor, whil'st no part of the Service-book as to its frame & order, doth pretend higher than the time of Pope *Damasus*, 376. after Christ, and the whole Fabrick is apparently of a much later date: I would desire men may no longer be cheated with words; they who talk

Answer to the *Remonstrance*, Vindication of the Answer, p. 14, 15, 16, 17 18, 19, 20, 21.

for

or wise for *Episcopacy* or *Liturgy*, let them declare the meaning and acceptation of their term themselves have made ambiguous; for although I could willingly consent unto a Set-form of publick worship, as *convenient Crutches for Ministers of weak abilities*, who need no less Set-forms of Preaching, even composed Sermons, (for whom, finding Homilies, the constant Concomitant of Liturgies (in this sense) I am apt to think they were at first prepared) yet I conceive this will better advise the Churches care to have more able Ministers, who may not need them, than warrant the imposing either of them on more able men, unto the depriving of the Church of the edifying gift of prayer or preaching; nor do all the Arguments yet produced, conclude for any such prescription, nor can they give the least of satisfaction to a serious spirit, owning the antecedent, but denying the consequence, as unjustly inferred to make a meer clamour in the world; against which, whether there be not Reason with a full answer to all the supposed advantages of such an imposition suggested by our Antagonist, I refer thee to the consideration of this ensuing Tract. Some *Cynthius* seems here to pluck me by the ear, and say, Sir, you run too fast, and tell us nothing that is urged for Set-forms of prayer, is sufficient to conclude the imposing of the prescribed English Service-book; whereas you are to consider it is established by Law, and calls for your obedience; which if you yield not, you are bound to produce your Exceptions by way of Apology, to anticipate the sufferings which impend over your head. To this I briefly answer,

I know not what to understand by *established by Law*; we have since the Reformation had as many different Service-books, as Soveraigns. The Book of Queen *Elizabeth*, two of King *Edwards*, one of Queen *Elizabeths*, one of King *James*, and one of King *Charls* the First, (though not commanded, yet) used in *England*, pretended to be onely authorized by Act of Parliament; and that this was (under colour of Explanation) altered by Royal Authority, all that call to mind the Conference at *Hampton-Court* in 1603. and consider King *James* his *Proclamation*, *for conformity to, and practice of his Book, as the onely publick form of serving God, established and allowed in this Realm*; and that the Book received among us is greatly different from what it was established, is suggested by the late *Reasons for Reformation in Worship*; and cannot be detected

for want of a Standard to which it should be compared; I would thank that judicious Lawyer who in this case would resolve me these two Queries.

1. Ought not a Form, Method, or Order, enjoyned by a Law (*sub pœna*) to be used, and that *exclusive*, with a *rope ether* to be enrolled; as the Standard to which on all suspicion of variation, men must have recourse in order to their convictions; and for want of such Standard, the Law be not voided by an impossibility of conviction?

2. In case one Form, Order, or Method be established by Act of Parliament; another by the Kings Commission and Proclamation, as *the onely Form established and allowed*, which of them must be embraced and practiced, and in default, for which of them must we be convicted and punished, if by the last we conceive our selves at present discharged by a power (His Majesties Declaration) no way short of what is pleaded for its establishment; if by the first we conceive our selves discapacitated by that publick change made by Royal Authority, which for want of the Standard we cannot discover.

Untill these be resolved, we can easily see what is offered to us, and exercised by others; but know not what is established by Law, against which we are not to offend: Nevertheless to stay the censures of *peevishnesse and stubbornesse* cast on us by passionate men, we humbly professe our consciences do interdict our use of the Common-prayer on three (as we judge them) weighty and important Grounds or Reasons.

1. *The Common-prayer Book is capable, and so qualified, that it ought to be abolished.*

2. *The Form and Order of the Service-book (used among us) is Superstitious, and unsutable to Solemn Publick Worship.*

3. *The Common-prayer Book hath been expelled our Church by a lawful and just Authority, and stands excluded by Sacred Oaths, and a most publick National Solemn League and Covenant.*

First, We cannot return unto, and receive again what is *capable, and so qualified, that it ought to be abolished*; for that we as Ministers of the Gospel, charged with the Method and Order of Divine Worship, are in our places and capacities bound to abolish all things abominable for their unprofitablenesse and inexpediency; but in our places we can onely enforce such abolition, by

declaring

declaring against, and not receiving, assenting to, or admitting as the standing order of publick Administrations; that which in our consciences we are convinced is so inconvenient, or otherwise qualified, that it ought to be abolished; as the Jewish did, so the Romish Rites must lose their dignity by non-submission to them.

That our Service-book *may be abolished without sin*, none can or will deny, whilst the exceptions against it, corrections of it, Apologies for its faults and defects, with the confessions of such who contest for it, do proclaim it an *humane Constitution*, subject to corruption and inconveniency; and thereupon alterable at humane pleasure.

Three things necessitating the Church to abolish what is humane (though in it self good) are written on our *Liturgy* in most legible Characters.

First, *The similitude and symmetry of it unto the Popish Service and Religion*; wherein it is both *movens*, minding us of those superstitious dreams and fancies, which dictated the order, and at first occasioned the use of the several parts thereof, (as the Sacrament of *Pennance*, Doctrine of *Venial sin*, and *Priestly Absolution*, the ground of the *Confession*, *Misereatur*, and *Absolution*; the miraculous efficacy of the words directing the *Kyrie Eleyson*, with the three-fold sin, *Original*, *Venial*, and *Mortal*, which directed it to *Father*, *Son*, and *holy Ghost*; the sanctifying influence of the words of the *Pater Noster*, making it necessary to begin and end; nay, essential to every act of Devotion and duty of Religion, the miraculous power of particular Rogations, the Reason of the *Litany*, the hearing of the heavenly Quire, which is suggested as the occasion of the *Angelick Hymn*, and so of other parts, which I cannot stand to mention;) but also *movens*, inclining, and apting us to receive, and again profess that form of worship, with little variation or difficulty.

This similitude and symmetry is apparent by these things.

1. *The original Extraction* of it (was, and it cannot be denied) from the Romish Breviary, Ritual, Missal, and Pontifical, into which it may be with ease again resolved. *Fox Acts and Mon. p. 1272. 1273, 1274, 1275.*

2. By the *order and several parts thereof*, which must run unto Romish fancy for a rational foundation, the Word of God, and nature of the duty not dictating any.

3. By the groundlesse Insurrection of the Rebels of *Devon* and *Cornwal*, on the introducing of it into the English Church witnessed in the Expostulatory message of King *Edward* the sixth, in these words:

pag. 1189. *As for the Service-book in English, it hath manifest Reasons for it, and yet perchance seemeth to you a new Service, and indeed is none other but the old, the self-same words in English which were in Latine, if the service of the Church were good in Latine, it remaineth good in English; for nothing is alter'd but to speak with knowledge what was spoken in ignorance.*

4. The attractive influence it had on the Papists, who for eleven years in Queen *Elizabeth*'s time came to Church without any conversion to true Religion, but on the conformity of the English to the Romish service: on which ground Pope *Pius* the 4th. and *Gregory* the 13th. offered to confirm it, and the Fathers of *Trent* assured our Catholick Nobles, that the Pope might do it without any dammage to the Catholick Cause. And the Messengers from *Rome* entertained here by Secretary *Walsingham*, at their return, wondered their Lord the Pope was so ill advised, or at least informed, as to Interdict a Prince, *whose service was so like his own*, and caused the Bull against the Queen to be recalled.

Abbot Bishop of *Canterbury* in his *Explicatio illustrium quæstionum.* c. 4. p. 112. *Morton's* Appeal, p. 46.

5. The assurance *Harding*, *Bristow*, and *Carrier*, those seducing Jesuites, gave themselves, that they might yet convert *England* to the Catholick Church, whose Service and Ceremonies she yet retained; the 1st of whom saith expressly, *The English Common-prayer and Catechism containeth no point of Doctrine contrary to the antiquity of the Romish Service.*

Bristow's Motive 34. *Confid.* p. 45. sect. 8, 9.

6. The Service was (and yet is) the Engine of Accommodation between *Rome* and *England* on the designed Spanish Match, unto which none was more potent than the similitude and symmetry of the English to the Romish Service; of which, that the Court and Clergy of *Spain* might be convinced, the Bishop of *Lincoln* then Lord *Keeper*, caused the English Liturgy to be translated into Spanish by a *Franciscan* (seeming Protestant) and sent it to the Duke of *Buckingham* (there resident) to obviate the Exception, and facilitate the Enterprise.

Cabala. Lord Keepers Letter to the Duke, p. 79.

This to some seemeth an Exception of no value: and I concede to the learned *Hooker*, that 'tis *too hard to say, in nothing*

Ecclesiastick policy, lib. 5. sect. 28.

me

...every fellow Reader; for, *how hath Babylon allured*, Nature will necessitate; what as *prudent men*, Discretion will advise; what as *Christian men*, Religion will constrain us to conform: But our stumble is, as what they do as *Romish Babylon*; for as such, disordered and superstitious service is derived from them: and the difference is vast between *Scriptures, Sacraments*, and *Ministery*, which must not, nor can be changed, because they passed through a Romish Chanel; and *humane Constitutions of Method and Order*, which ought so to differ from, as to speak detestation of, what is Idolatrous, and determine an incapacity (if possible) of being thereinto again resolved. The removal of the High Places did not more advance the Reformation, than the not demolishing them did occasion and facilitate *Israel's* backsliding in Religion.

Sure I am, the Primitive Fathers, and our Protestant Writers, apprehended God's mind to be, that His *People should avoid the Symbols, as well as abhor the Substance of False-worship*, and infer it from *Exod.* 23. 13. 20. *Zech.* 13. 2. *Deut.* 7. 25. *Isa.* 30. 22. 1 *Thess.* 5. 22. *Jud.* 23. and interdicted in their Councells conformity to the Jews or Heathens in their Festivals, observation of *Easter*, Fasting on *Sundays*, Monuments of Martyrs, adorning their houses with Bay-leaves and green Boughes, and bringing Wine and Cakes to the Church, and the like; against all which **Tertullian* urged with much earnestness our Arguments, as doth also *Ambrose* to **Monica* the mother of *Austin*, who are seconded by *Calvin, Musculus, Beza, Zanchy, Peter Martyr*, our own *Fulk, Jewel, Andrews, Sutliffe*, and who not against the Papists in many things Rejected, and the Rejection thereof defended by this very Plea. And Bishop *Pilkington* in our very case of the Common-prayer book confesseth, *That in Marriage* (which is least offensive) *and many other things, we are too like unto the Papists, and that it is our fault generally that we differ no more from them in allour Ministry.* I wish we find men convinced of the Nature, and resolved for the Duty of *Separation from Babylon and Antichrist*; of which, if they doubt, they may well plead for this grand prop of their uniting Fabrick, so suitable to what is called *Catholick Religion*: but for us, we judge Separation not sufficient unlesse it proclaim Detestation, and resolve union to be the result of Papists turning Protestants, and cannot but

Eusebius *de vita constant.* lib. 3. cap. 18.

Concil. Laod. Can. 5. 14, 15. *Bract.* Can. 32. 73. *Con. Rhi. Can.* 27.

De Corona militum lib. de Idolatria.

August. Confess. lib. 8. cap. 2

Confutation of the man of *Chester fol.* 54.

but endeavor to abolish what is like and suitable to their service. But Secondly,

The Scandal given by this Service-book doth constrain the abolishing of it. That it hath been a stone of stumbling, and Rock of offence, unto the sin of some, and sufferings of others no observing Protestant can possibly deny, and it hath been made most plainly legible by the troubles of *Frankford*, constant complaints of men seating God in the times of Queen *Elizabeth* and King *James* at the Conference at *Hampton* Court, the Corrections promised (though not performed) the Apologies and Challenges of the silenced suspended Ministers of *Lincoln*, *Devon*, and *Cornwal*, the High Commission and Visitation Censures, the earnest Petitions, and importunate Remonstrances from *London* and all parts of *England*, the Commotions of *Scotland*, sinful separations from the Church of many weak men hereat scandalized, obduracy and ostentation of the Papists, complaints of the Reformed Churches, and finally by the concurrent judgment of the late * Assembly of Divines, and Determination of Lords and Commons in Parliament Assembled on this ground, and consideration, among others laying it aside by their * Authority, unto the unspeakable joy and content of many pious and prudent men.

Anno 1603.

* Preface to the Directory.

* Ordinance for taking away the Common-prayer book Jan. 3. 1644.

That offences and stones of stumbling, occasions of sin or ruine, ought to be taken out of the way and abolished, none that know the word of Christ, *Mat.* 18. 6, 7, 8, 9. the wariness and warnings of the Apostle, who would rather never eat flesh, than offend the weak, 1 *Cor.* 8. 9, 10, 11, 12, 13. *Rom.* 14. or the worth of immortal souls, can or will deny.

Thirdly, The scandal & symmetry of the Service-book doth not so much satisfie us, and stir us up unto the desire of abolishing the same, as to see it so *shamefully Idolized*, by not only the Vulgar, but such as affect to be accounted *the Fathers of the Church*: in which respect it calls as loudly for a zealous *Hezekiah* to make it a *Nehushtan*, and break it in pieces, as ever he did the Brazen Serpent.

This *Idolizing* of the Service-book is grown most obvious and common, having been super-superlatively expressed by the applause of it, acclamations for it, as the *unum necessarium* of salvation, *only way* of Gods worship, and *all* of piety; unto the thrusting

thrusting out Preaching, and planting in the Church a Reading Ministry, appropriating to it the effect, and attributing to it the honor of all Gods Ordinances, palliating all prophaneness and neglect of piety by the bare use of the Service-Book, and zealously persecuting unto bonds (and death if possible) all that decline to use it, thinking they do God good service: I have been often astonished at the high devotion to it, and commendation of it by meaner persons; but the considerations of our Antagonist hath scrued it to that heighth, that if it presage and provoke not its utter extirpation, I cannot but conceive men want sense or zeal.

D. *John Gauden.*

In his florid expressions he thus extolls, magnifieth our Service book unto that heighth, that I tremble to transcribe his terms.

This Liturgy is the most excellent means to preserve the truth of Christian and Reformed Religion, it is necessary for the holy harmony and sweet communion of all Christians, mightily conduceth to the salvation and edification of the meaner sort of people; the Christian Religion cannot easily be planted, nor thrive among the Country or common people without a setled constant Liturgy imposed and used; nor can the Reformed part of Religion be preserved in England *to any flourishing degree, without the Liturgy be maintained, as the firm and most impregnable Bulwark against Romish Superstition; upon the Liturgy dependeth the peace and unity of this Church, as much as the House did on its Pillars which* Sampson *pulled down: The Liturgy is the only bond of Loyalty, Love, and Duty to Soveraign Majesty, the only Basis of Glory, Charity, Unity, Safety, Reformation, and true Religion; that in the variation of the Liturgy,* England *must shake hands with all these.* And much more to this purpose; in which, if he say true, we must cast off *Confessions of Faith,* cease from *Catechising,* silence *Preaching;* suspend *Statutes,* slight *Sacraments,* receive and read the *Service-book* the Ark of Gods presence, assurance of Salvation, all in all of Piety and Morality; Almighty instrument to convince of sin, convert to God, conjoyn to the Church, confirm against Error, and conduct to Glory. It is sure, time and reason this holy Book be placed on the Altar, handled and opened by the Priest, only, with no less reverence than the Jews *Thorah,* or Papists Mass-Book; or rather cast out of the Church with indignation.

Considerations of the *Liturgy. pag.* 10, 11, 12, 42, 43.

But our Second Exception against the Service-Book on which

which we pray we may not be pressed to the use of it, is this:

Second Exception against the *Liturgy*.

The form and order of this Liturgy is Superstitious, or unfitable to Publick Solemn Worship.

I shall not now meddle with the matter of this Book, which by its ambiguous phrase is obnoxious to the Exceptions taken to it: Be that good, yet, *forma dat esse rei*, the form and order must constitute it *solemn publick worship*: And in that I conceive something will be found *Superstitious*, an evident *Will-worship*, humane invention, without, beyond divine prescription: I must tell Mr. *Masterson*, who affects that term, it seems to be a plain *Superstition*, an over-earnest, importunate, unwarrantable approach to God, which can expect no other Answer, than, *Who hath required these things at your hand?* not directed by the Word, or dictated by the nature of a duty, but founded in the superstitious fancies of men: Of which nature I judge these particulars.

His *Spiritual House*. p. 144.

1. *The whole extraordinary Service*, Epistles, Gospels, Collects and Lessons, appointed for *Wednesdays*, *Fridays*, *Lent*, & other Holy-days, which maketh a difference in days, and gives them some dignity above others, and sets them in a parity with the Lords day (sanctified by God our Saviour) and that in honor of the Saints, or memory of the parts of our Redemption, which abstractedly considered are mysteries, not mercies) and this without any appointment of God, who only can make Time holy, or Authority given (by any legible Commission) to the Church, and contrary to the Word of God, *Gal.* 4. 10. *Col.* 2. 16. and must therefore be a Superstition.

See my *Fastning St. Peters Fetters*. *Sect.* 3. *pag.* 55.

2. *In the frequent impertinent use of the Lords prayer*: which is a *Prayer* when time prevents, or abruptly contracts our own expressions, or to which as a *pattern* our Prayes must conform: but will not therefore be necessary to be used in the beginning, middle, and end of Prayers, (as the Reverend *Hooker* doth suggest) nor is essential to every Act of Devotion, to which a fancy of a sanctifying power of the words, not Christs prescription doth direct it, rendring it a vain, senseless repetition, and self-devised Worship.

Eccl. Spo'. lib. 5. Sect. 34. p. 255, 256.

3. *The Doxology*, a good compendious Confession of the Deity and Eternity of the three persons; yet ungroundedly added to the end of every Psalm, unless on sense of some Sacred Nature and efficacy of the words; without which I cannot acquit it from addition to the Scriptures.

4. *The*

4. *The dignifying of the Gospel*, by the specialty of Minister, Place, Gesture, and popular Acclamations, *above the Epistles*, though containing the same matter, and having the same Author. One Scripture may be more useful, but none more honorable than others of the same Nature and Authority; and I can have no confidence of their courage in fighting for the Gospel, who are too cold to burn for the Epistles.

5. *The Ceremonies hereto affixed*, (which have been argued to be superstitious beyond my ability to answer) being purely Religious (not Natural or Civil) Rites, used to edifie by their significancy (the peculiar work of a Sacrament) and so opening a dore for others no less significant but wanting Christ his Institution (which the Church is not commissioned to stamp on any) than are the *Cross in Baptism, kneeling at Sacrament, and the Surplice*: of which last, I should have granted to Du *Moulin*, that if the King commanded me to preach in a fool's coat, I would do so rather than not preach; yet cannot admit the *Surplice*: for I think it is one thing to wear a garment the token of Royal displeasure and derision, (wherein Ministers must be *wonders and fools* to gain Souls,) and it is another thing to wear a Garment piously, prescribed as a piece of Religion, part of Worship, a peculiar holiness in access to God, as were the Priests Garments under the Law, and as are the Popish Vestments, of which number ours makes one.

The English Popish Ceremonies, *part.* 3. *cap.* 3. *pag.* 124.

As in these things the Liturgy seems superstitious, in other things it is unsuitable to solemn publick worship, and that in all the parts of it.

In the reading of the Scriptures it leaps and skips much, thrusts out some, and brings in *Apocrypha*; cuts, and parcels, and keeps no serious Soul-edifying order, which is indeed pretended unto in the preface to it.

The Creed and Ten Commandments, (profitable compendiums of faith and obedience,) the profession of which is a convenient and necessary piece of order, unto the dissemination of such as * unduly intrude into the Assemblies of Christians; and direction of some administrations, as Baptism, and Confirmation; but are made a positive constant part of publick solemn Worship, on what good ground I confess I am not convinced.

* Turks and Infidels who converse among, but ought not to communicate in Christian Churches.

In the Sacrament of Baptism, the fœderal holiness, and Parents interest in the Covenant, (the onely ground of applying

that Ordinance to Infants) is obliterated and opposed by the Personal stipulation used by adult persons, and hereby appointed to be done by Deputies (Godfathers and Godmothers) no way constituted by the Child, commissioned by the Lord, or called for by the form of the Covenant sealed in Baptism; unto the great advantage of the Antipœdobaptists. And (notwithstanding the Canonical Comment upon it) the making the sign of the Crosse is made the formal act of incorporation into the Church, made at the saying of those words, *We receive this Child into the Congregation of Christs flock, and do sign it, &c.* as if this were not done by the very application of the Sacrament, and Baptismal act.

Canon. 1603. *Can.* 3c.

Confirmation (the primitive course of admitting adult persons to the Lords Table) is unduly applyed to children in an *Infant state*, and that as an act of solemn worship, rather than Church order, and as an Exorcism or *Spell*, therefore declared to be applied unto children *at such age as they begin to be in danger of falling into sin*, though not capable of making any moral improvement and reflection thereof. I might passe through every part of this Service, and shew its dissonancy to Solemn worship, but I must not thus much enlarge; I shall therefore only take a view of its suitableness to solemn publick Prayer, (which it mainly intends) by comparing it with this general description of solemn publick Prayer, whereby it differs from personal and ejaculatory Prayer.

Solemn publick Prayer *is a serious, composed, and at once making known to God, the desires of the Church, by expressions suitable to their present occasion openly uttered by the Minister, enforced and concluded by the peeples Amen.*

Let this description be admitted (as I think it cannot reasonably be denied) as the Square & Test of a wel-ordered set-form of Prayers, and it resolved into these Rules will decide our Question.

1. *The occasions of the Church must dictate their desires:* These be variable, and conclude for variation of expression, and against imposed set-forms, which (however they may do as to the general and common desires of a Christian, yet) cannot possibly fit all particular occurrences; and therefore leave such as adhere to them in very frequent straits, and constrain new compositures; as in the case of the 5th. of *November*, and now the 30th. of *January*, and 29th. of *May*: In this case we know the Common-prayer books desect is rendred ridiculous, by the famed thanksgiving for deliverance from Bull-goring.

2. *The*

2. *The expressions of the Churches desires must suit the occasions which dictate them:* Be it Confession of sin, Supplication, Imprecation deprecation, or Thanksgiving; General for the Church, and common state of a Christian; or Special, in reference to a particular Duty, Ordinance, or Condition, for Divine assistance in, efficacy or acceptance of any Dispensation or Ministration: How fitly *the Confession and Absolution*; (wherein though a General (yet kinde of Venial) unworthiness is acknowledged, and acbeptance by an Authoritative Supplication, and Ministerial Absolution, is prayed, more sutably to the Popish penitential order, than a preparitive supplication, (in which unfitness ought to be bewailed, subsequent duties expressed, and assistance in them desired,) will square with this Rule, let wise men judge, and likewise compare the subsequent order of Prayer.

3. *The desires of the Church must be expressed seriously and composedly;* The whold man sequestred from all other acts and business, set and intent with all seriousness, to mention them before God in a fixed posture of body and mind, without unnecessary variation of place, or gesture, from Desk to Table, now kneeling, anon standing, and therefore transient salutations, affectionate friendly Christian wishes, quickning versicles, desultory short options, by leaps and starts, which may beseem Ejaculatory, cannot square with the more serious and composed frame of solemn Prayer.

4. *These expressions must be openly uttered by the Minister, the People attending the same in silence, that on due apprehension they may give their assent, and enforce it with their Amen:* for the Minister is their mouth to God, and *Amen* is the part and onely part that good order, and Gods word, doth appoint the people in their Assembly, and then their popular Responds, concurrent Acclamations, the peoples Rogations, supplicative or deprecative Options on the Ministers rehearsal of Mercy, Misery, or Duties, do square better with the confused vulgar clamors condemned in the Heathen, than chains solemn publick Prayer. Christians.

5. *These expressions must be uttered at once*, in a set and continued discourse, without interruptions by intermingled duties, unnecessary stops, abruptions, salutations, versicles, responds, abbreviations, pauses, and postings on again, with a *Let us pray*, when nothing but prayer is in hand; all which do better sute the sacred phrensie of the fanatick Heathen Priests, in their Idol and fantastique service and devotion, than that solemn Worship of God, which ought to be

the result of the spirit of a sound mind. On consideration of this unsuitableness to solemn publick prayer, I should have told the learned *Hooker*, That though God, as a great God, knoweth our wants, and is more gracious than to make His Answer depend on the artificial order and method or frame of our prayers; yet when in the sight of men we speak with God after the manner of men, it is our duty to speak in that grave, serious, and composed order, that may bespeak us men of sound minds, and so sensible of the nature of the Duty, and Majesty of God worshiped in it, that our Rudeness may not engender Irreverence, and expose our God and His Service to the scorn of men.

Ecclesiastick polity, lib. 5. sect. 34. pag. 253.

Nor is it an argument of any force that our *first Reformers rejoyced in this Service, and the Non-conformists themselves used it.* For we must not be acted by Example, but Rule, and conceive our case different from the one and the other.

To the first, the *Infancy of Reformation* might rejoyce in, and grow up, under that order of Divine Service, which the *adult estate* thereof must cast off; because some of the Martyrs rejoyced in some broken pieces and rude Translations of the Scripture, must we therefore be therewith contented, and not correct them? We our selves at the first comming out of Popery, should have thought a Bohemian Cup at Sacrament, or a Masse in English, to be a very high attainment, not knowing things more excellent; but when enlightned, must not therein acquiesce. *Calvin* wrote to the Church at *Franckford*, that *if godly Religion had flourished till that day, there ought to have been an order of Service better corrected, and many things clean taken away.* And shall we who have enjoyed true Religion more than 80 years since that time, yet continue and contend for that Service-book, as if ashamed to give place to better things?

We must indeed confesse, the *Non-conformists* used some parts of this Service, but we humbly conceive our case is different from theirs; they had been educated under, and insensibly yoaked with it, and drawn to subscribe a promise to use it, and *None other*; by reason whereof they (groaning under it as their burden) were to consider, how to obtain a Regular Release from the corruptions, which, by reason of the *peace* of the Church, *credit* of their Ministry, and *fidelity* (as far as might be) to their Promise, prudence did forbid to cast off with violence; wherein yet there wanted not some witnesses against it: But our case is to take on us

(not

(not caſt off) the Service-book, on juſt grounds, and by lawful Authority laid aſide; to which we generally were not engaged, wherein we may well be warned by the burden of our Progenitors, and have reaſon to look before we leap; the rather, becauſe we are under a ſacred Oath, which will duly, if not directly, bind againſt it. And this leads me to our third Reaſon, for not receiving and uſing the Book of Common-prayer, which is this:

Third Exception to the *Liturgy.*

The Common-prayer book hath been expelled by a lawful Authority, and ſtands excluded by a moſt publick, National, ſolemn League and Covenant.

That the ſolemn League and Covenant is juſt and lawful in its *Matter*, and publick and National for its *Quality*, I have demonſtrated in my *Faſtning St. Peters Fetters*. Its poſitive excluſion of this Service-book will be evident on theſe Conſiderations.

1. Every of us ſtand obliged *in Sincerity, Reality, and Conſtancy, to endeavour Reformation of Religion in* England *in Worſhip, according to Gods Word, and the Example of the beſt Reformed Churches*: But the Word of God allows not, nay, it condemns an order of Service which is ſymbolical to Idol-worſhip, ſuperſtitious, and unſutable to ſolemn publick Worſhip; and no Reformed Church hath received and uſed our Service-book. Not uſing Corruption is the leaſt act of our Endeavor for Reformation that we can perform.

2. We are obliged *to endeavor to bring the Churches of God in the three Kingdoms, to the neareſt conjunction and uniformity in Worſhip*: And that muſt be, by bringing *Scotland* to receive our Liturgy, which muſt be done by convincing them of its conſonancy to Gods Word, and conformity to the beſt Reformed Churches, and that before their forme of worſhip we have ſworn to preſerve (if in this point any be better than themſelves) for *bellum Epiſcopale* hath already proved too feeble an Argument: or by conſidering their *Directory*, and getting it eſtabliſhed in the two Kingdoms, unleſs the Word of God, and Reformed Churches, can point us to a *Medium* of ſome purer way of Worſhip.

3. Though the *Directory* was not directly and explicitely Covenanted, yet the Aſſembly of Divines adviſed, the Parliament ordained, and Miniſters of moſt Counties of *England* received and atteſted it in purſuance of their Covenant; *as moſt agreeable*

Preface to the *Directory.*

to the Word of God, and example of the best Reformed Churches; and the Kings Majesty hath graciously sworn to *use* it in His Royal Family, *and in the same principle give his Royal assent to the injunctions for it, passed, or to be passed, and endeavour to establish it in all his Dominions.* Now, *Lex currit cum praxi*, and Oaths are well interpreted by concomitant and subsequent actions: I think it worth the serious enquiry of such who pretend and pursue *a correction of the Service-book*, whether the *Directory* be not according to the Word of God, and example of the best Reformed Churches? and how far the *Covenant binds* unto it? lest by a correction our King and Kingdom be plunged under a God-provoking, Land-destroying perjury. For sure I am, the *Directory* and *Service-book* (though amended in most things) cannot consist; and therefore we must be resolved in *this* before we receive *that* (when something refined) we may suffer, we must not sin.

A Captain in the Church-regiment for the Commonwealth Rump, who gave in their Ensign, *The Law and the Testimony*, for their Motto.

But here Captain *George Masterson* (that *Morpheus* of our City, wanting nothing but an *inculca me tanquam salem insipidum*, to make him the *Ecebolius* of our age, having turned his Belt into a Girdle, and Buff into a Canonical Coat, relinquished the Law and the Testimony to run to the Common-prayer Book, unto whose plea, borrowed from the Learned *Hooker*, these Exceptions are framed, biddeth a Stand to my March, and tells us in Answer to our Covenant, *Herod and the Jews lying in wait for Paul sware*: That is true, and if he will make good his Inference of the Covenant, I will promise him to save the Hangman the labour, and burn it, and what I have written for it with my own hands; in which if he fail, he must needs be found wicked and fallacious, but that is not strange to him: therefore,

See his *Spiritual House*. p. 130.

He tells us, *Lawful Authority is essential to make an Oath obliging*; but by his leave, though it be to make an Oath *lawful*, I deny it to be essential to make it obliging. I believe he dreams every unlawful Oath void, but Bishop *Sanderson* will teach him better Divinity: But that his Bowe may not break, (which could never hold to shoot one forcible Shaft) he addes another Paradox, *To deny the Covenant wanted lawful Authority is treason*: He lives indeed near the *Inns of Court*, and hath conversed much in High Courts of Justice, and may blesse God for a gracious Prince that he is not as sensible of *Treason* as his brother *Peters*: Yet I shall make bold to tell him, I have deni'd it, and do deny it,

and

and yet fear not to be indicted for *Treason*, whilst I have the Authority of his late & present Majesty owning them, who enjoyned the Covenant, *a Parliament*, til his Patron *Bradshaw* became *President*. I must be better informed in *England's* Constitutions, if *Lords and Commons* sitting in Parliament are not a lawful & just (though not a full and compleat) Authority, to the Orders and Ordinances of which the people owe subjection, in which my observation of daily obedience, the non-contradiction of the Learned in the Law, and the Act for their Continuance (making sober and judicious men to doubt of their yet existence, though the present Aspect of the Nation cannot bear it doth very much confirm me; and yet I would have him know, I think I have, and shall approve my self, a much more loyal Subject to his Maiesty than himself, who not onely rejoyced in the death of our late murthered Soveraign, but blasphemously triumphed over his most Sacred Majesty in the day of His distress at *Worcester*, in these and the like terms: *The enemy did and might rationally expect, that if he could set his foot, his wearied foot, on English ground, his strength would take root downward, and bring forth fruit upward, it could not but be expected on all hands, that the further he rolled, the greater strength he would gather: Yet behold, admire God, though at his entrance he leave our Army fourscore miles in his Rear, their flesh wearied, and spirit almost languishing through the continued difficulties they met with in a strange Land; though he appear in a Countrey very fond of him, though he march with an Idol in the head of his Army, the name of a King, to which the generality of this Nation are very superstitious, too ready to bow down and submit their necks to a Tyrants foot; yet behold his strength is at a stand, much about a scantling as it was when he fled out of* Scotland. *Let us remember* Newbery, *and* Marston, *and* Naseby; *remember* Dunbar, *and* Fife, *and* Sterling. Is not this a most faithful Subject and judicious man, to charge Treason on all such, as esteem the Two Houses of Parliament a lawful Authority! Yet,

See his confidence in man, preached the last day of the sixth Month 1651. dedicated to *John Bradshaw*. p. 16, 17.

This Authority was that which expelled the Liturgy, and received to their Ordinance for that purpose so much of assent from his late and present Majesty, that makes me sure it amounts in equity and conscience (if not by the punctilioes of the Law) to a full and compleat Authority, especially considering it to be enforced by the Emphasis of an Oath.

Courteous

Courteous Reader, I will hold thee no longer, but beg thy excuse for this too wide a Portal for the Authors more compendious Fabrick, which hath been framed to fence off the force and fury of passionate and censorious men, who think nothing but peevishness with-holds from using the Common-service book: That the one and the other may inform, convince, and confirm, is the hearty prayer of

Thine and the Churches Servant, striving for the purity, plainness, and simplicity of Gospel-Worship,

From my Study at *Gravel-lane* in *Houndsditch London*, *Jan.* 26. 1660.

ZACH. CROFTON.

Dr.

Dr. Gauden's

LITURGICAL CONSIDERATIONS CONSIDERED.

The *PREFACE.*

Hippocrates tells us, That in the cure of a sick person, as the Physician must do his part, so the sick person must do his part, and the * Assistants to the Physician must do their part, else the cure may be hindered. How long this poor Church hath lain sick and languishing, is too well known to the Christian World; divers have tried their skill to heal us, but have proved Physicians of no value. How many thoughts this hath caused our Royal Soveraign (the King of our Prayers) since God hath in so wonderful a manner brought Him to His Throne, he knoweth best? I doubt not but He made His Prognostick so soon as He saw the Patient, that the disease was most difficult of cure, yea, to bring this Church to such a healing and healthy complexion, that God might delight to look on it, was a thing impossible for any Physician, but such a one who is *infallible* in the knowledge of the disease, and of the medicines which must heal, and could irresistibly cause the Patient to take the Physick, and Omnipotently concurre to the blessing of it,

Aphor. 1.

* Καὶ τὸς παρόντας, which *Liebantius*, in his *Scholia* interprets Apothecarires and Chirurgions, &c.

One thing that makes some diseases (as the *Hypochondriaca Affectio*, into which, the perplexed thoughts and cares about our state, may be enough to bring His Majesty) so difficult of cure, is found in our disease; *viz.* the ἀνυπαξία *viscerum*, wherein the medicines which are good for one, hurt another. Some men pretending Antiquity for fifteen hundred years, cannot be healed unless the Physician prescribe a Bill of six hundred, yea, a thousand Churches to one Bishop [as *Cyprian* and *Austin* had, if modesty will affirm it:] Lordly Title, Great Revenues, Pompous Ceremonies, Oath of Canons; which things of late, had almost destroyed our Nation: this is *mala intemperies* indeed. Others there are, who being under the Bonds of a Sacred Oath and Covenant, imposed by both Houses of Parliament, and as Solemnly taken as ever Covenant was, they cannot be healed, unless the Physician prescribe the Bill of Renowned King *Charles* the first in His dying Speech [*When wise men die, they speak to the life*] who wrote His Bill thus, *Now Sirs, for to put you in the way, believe it you will never do right, nor will God ever prosper you, untill you give God his due, and the* KING *His due; that is, in their course of time my Successors, and untill you give the People their due. You must give God his due, by regulating his Church aright, according to his Scripture.* [A Speech becoming a Christian Prince, and Subject to the King of Kings; I can hardly transcribe it with dry eyes:] The Holy Scripture, and the Covenant will agree; and this is to fetch medicines from God. How is that Covenant which before we so much pressed, come now to be so much slighted, I know not? Mr. *Pryn* as I heard published, and Mr. *Crofton* hath since affirmed, That by vertue of that Covenant, the whole Nation was bound to rise up; and bring in our King, although they did not all formally take it; and that they warranted from the Covenant, though made by *Joshuah* and the Elders, with the *Gibeonites*; but afterwards broken in *Saul*'s time. Sure I am, it made deep impression upon the spirits of some of us, though we had not taken it as others; whence, though we did not rise up in Arms, yet we did in fervent Prayers, and God gave the Answer, *tantum-non*, miraculously. Have we been true to our King in that part which concerned Him, and must we not be true to the King of Kings in that which concerns him, having the same Obligation? I am sure we ought to be; else, as we charged some men with

Printed by *W. Shears.* 1654. p. 118.

I desire to see a rational Answer to Mr. *Crofton*, when come forth Dr. *Gauden*'s Reply.

with *perjury* in reſpect of our King; others, yea, God will charge us with *perjury* in reference to that which concerns Himſelf.

I had thought the *Reduction of Epiſcopacy*, &c. publiſhed by that *Reverend, Learned, Humble, Holy* and *Peaceable* Biſhop, Dr. *Uſher* would have given content to the Biſhops, if they were as Gracious, and loved the Peace of the Church [though not ſo learned] as he: Not only Dr. *Holeſworth*; but I heard alſo Dr. *Brownerig*, and two more Epiſcopal Doctors conſenting to it; had it pleaſed the Biſhops [as I doubt not but it doth Dr. *Reynolds*; whom, though I ſcarce ever ſaw, I muſt ever Reverence for his Pious, Goſpel-like, and Learned Labours:] I doubt not but it would have pleaſed our King, it being that Form which moderate men would not have oppoſed: And had the Liturgy been throughly purged from what is offenſive in it, with other prayers added in Scripture-phraſe (and not ſo impoſed to take away the uſe of our gifts in any Ordinance) a ſtrict Law made and proſecuted for ejection of ſcandalous and inſufficient Miniſters, Men placed in Government, Orthodox, and acquainted with the Power of Godlineſs indeed (which His Majeſty declares He will promote) An Act eſtabliſhed for ſanctifying the Sabbath, and other things; for which His Majeſty hath excellently declared, the Church had been in a *recovering way*, bleſſing the Lord for our Phyſician, as we have bleſſed Him, and do bleſs Him for His Gracious Moderation; His eaſing us of the Burden of Humane Ceremonies, and what He hath declared concerning tender Conſciences.

But here comes in Dr. *Gauden*, one that pretends to be an Aſſiſtant to the King in the Cure, a Chirurgion, or what I know not; but inſtead of carrying on the Cure, ſets it back very much: It is not a little paper and ink this man hath ſpent in our divided Times; I wiſh I could ſay his ſcope had been *healing*, but that I cannot; for his Sarcaſtical Pen hath dropped as much gall as ink againſt thoſe who are not of his perſwaſion. What addition of Argument he hath made to the Subjects he hath defended in theſe diſputing Times, I know not, unleſs it be his *Ocular Demonſtration for Epiſcopacy in a very pretty Gay*, a Lay-mans book; the Gay might be of uſe when Children cry. Nor do I know what perſon of judgment that hath skill to diſtinguiſh between a great word, and a ſtrong Argument, he hath converted to his *Epiſcopacy*.

I dare say, not many, by what I heard from a learned man, Episcopal, Liturgical, one of Dr. *Hammonds* great friends; for when his first Book came forth with that magnificent Title, *Hierasspistes*, I mentioned this Book that Dr. *Ganden* had put forth, unto him; he made a Pause before he gave me an Answer, then all that he answered, was this, *Good store of words.* Surely if his own Party were not pleased with his Writings, judicious men of a contrary persuasion would not be converted by them.

For this discourse of his about the Liturgy, I heard of it long before I could borrow it (and resolved I was I would not buy it;) else I had considered his *Considerations* sooner: A general distast I heard it gave to sober and godly Ministers, and some I am sure complying with His Majesties Declaration; when I came to view it, I found it just such a thing as he scoffingly compares the Devotion of some men unto, that pray not by a Liturgy; *Like a great*
Page 7. *skain of yarn, course and snarl'd.* Such I say I found his Book, full of words, so immethodical, that I could not tell where to begin to answer it. I must then do by his Book, as we do by such skains, break off what pieces I can, lay them in order before me to use them, and throw away the knot.

Thus then I cas'd his Book.

First, He pleads for the *necessity* of a Liturgy, from the singular benefits of it.

2. *Secondly*, He takes into consideration our Liturgy, in which Considerations,

1. With extraordinary Caution he doth almost acknowledge some small faults, verbal defects, *minutes*, little errours, next to nothing.

2. He answers the Objections against it with zeal.

3. He commends it; yea, so admires it, that the man is transported; and though Rhetorick be his glory, yet even that is defective, and cannot perform its work, till he hath given it that honour which is due only to the Word of God. This he doth from several Heads scattered up and down.

4. He exhorts, or commands us all to the use of it.

Some other things come in collaterally, but this is the best method I can make of his confused piece; for which I am forced to turn backward and forward to get things into any order.

Part. 1. *S. Elio prima.*

FOR his first Head, *Liturgy*, which, though variously, and more largely used, he confines to Forms of Prayer; I cannot deny but a Liturgy may be useful to many Ministers (at least who go for such) in this Land, men of meaner abilities, and not able to express themselves publickly in every prayer, κατὰ τὸ πρέπον. Yea, so far am I from conceit of my own gifts, (though the Doctor charge us with *pride* and *ostentation*) that if my gifts be not sufficient, I will freely use the *Liturgy*, (when purged from things offensive) as the Doctor would have me; or rather lay down my Ministry, as thinking Christ never called me to it, if He hath not bestowed on me a gift of prayer in some measure sufficient: So that this will clear me that I am not a man absolutely against Liturgies, nor the Book of Common-prayer.

But because I am weak, and need it, that therefore it must be imposed upon the ablest men; and so that in the Sacraments, *All Ministers must be commanded wholly and solely* to use the Liturgical Forms, as this Doctor would have it; this I am not as yet satisfied in, nor can I yield to it. pag. 27.

However this man scoffs at mens private gifts, yet he cannot but acknowledge, *pag.* 19. that some men have *real* and *useful* gifts, which he esteems, and denies not their use; and in *pag.* 39. tells us, That *God be thanked by Divine permission*, people may enjoy them. How is this, by *Divine permission*? Is this all the Warrant we have from God for the use of the gifts which he requires to be in a Minister, and gives to them whom he calls into the Ministry? What, no more than for the foulest sin which God *permits*? What say the learned, *Permittere, propriè loquendo est, neque facere ut aliquid fiat, neque impedire ne fiat.* But if you say, *Permission* reacheth to things that are ἀδιάφορα. Have we no more warrant for the use of our gifts from God, than we have to go this or that way to *London*, which we please? This is strange Divinity. Twis. *Vindic Gra.* 2. p. *dig.* 3.

For my part when I think of these things,

First, That Jesus Christ purchased, and when he ascended, gave gifts to men, *Eph.* 4. 8. and some of these men are *Pastors*, *v.* 11. and I am sure the gift of Prayer is one. *Secondly*,

Secondly, That God promiſed to give the gift of prayer, *Zech.* 12. 20. which Biſhop *Hall* interprets thus, *I will pour out upon my Church*, &c. though I think it hath a more ſpecial reference to the Jews as yet to be converted, yet the Lord doth not onely promiſe to them.

Thirdly, When I read *Rom.* 8. 26. That the Spirit is given to help our infirmities, when we know not what to pray for as we ought.

Fourthly, When I cannot find that ever Liturgies were impoſed upon the Church, not upon the Jews in their beſt ſtate, nor I am ſure upon the Chriſtian Churches, though the Apoſtles had more ability to *compoſe*, and authority to *impoſe* Liturgies upon the Church than any now.

Fifthly, When I obſerve the Arguments men produce for Liturgies, do take away the *whole* gift of prayer from the ableſt man.

Sixthly, When the ſame Arguments were in as much force in the Apoſtles days as they are now, yet they were not ſo witty to invent Liturgies, or to impoſe them on the Church.

Seventhly, When men may as well take away the gift of *Preaching* as of *Prayer*; the ſame Arguments will remove the one as well as the other.

Eighthly, When I ſee the ſame *Confeſſions*, *Petitions*, &c. which are made in the Liturgies read, are preſently made with more enlargement by thoſe who pray by their own gift with the aſſiſtance of the Spirit.

Ninthly, When this tying up to Liturgies, and that wholly in Sacraments, *&c.* quite deſtroys that Petition in our preparations and prayers for the aſſiſtance of the Spirit, as to the matter of our prayer, acknowledging our own inability to think one good thought, for we are tied exactly to words.

When I conſider theſe with other Arguments, and ſome which I ſhall mention when I come to the Doctors preſſing our Liturgy, I cannot be ſatisfied how any Liturgies can be impoſed on any whom God hath qualified; and they make me queſtion our uſe of them when they are impoſed, eſpecially when I come to add what I find againſt ours in Dr. *Gauden.*

Sect. 2

Sectio secunda.

NOw then to the Doctors reasons for *Liturgy*, which he gives us, *pag.* 9, 10, 11.

In general I may onely say this, if the giving of seeming reasons for a thing (in which the Doctor hath some advantage through great words and Rhetoricall flourishes) will prove it a truth in Divinity, what *Heresie* shall not be a truth? Then those reasons which *Perronus* offered to give the King of *France* to prove there was *no* God, might have proved that to have been a Truth, which Atheistical hearts would have to be true, and *Vanin.* like a simple man could suffer in the defence of.

But in these things I provoke Doctor *Gauden* to King *Charls* the First his Rule, *i. e.* the *Scriptures* of God. To *Deut.* 4. 2. to *Isa.* 8. 22. *Matth.* 28. 19, 20. 2 *Tim.* 3. 15, 16. Is the *Word* a perfect Rule or no? if it be, what do Carpenters and Masons with their Rules, do they not apply them to their works and see how they answer them? Do you the same with this Divine Canon, apply it to your whole discourse, and see how it agrees, apply the second Commandment, if all you have said accord with that Rule, we will readily obey, and fools we were to stand out, to hinder our liberties and carnal preferments.

But however let us weigh his Reasons. he is so full of words that I must contract what I can.

His first is this: *A Liturgy conduceth much to the more solemn august and reverent worship of the Divine Majesty in Christian Congregations: where otherwise the venerable Mysteries must be exposed to that rudenesse, and unpreparednesse, that barrennesse and superficialnesse, both for matter and manner, judgment and expression, to which every private Minister is daily subject, as late experience hath taught us.*

Answer. Is there such a *Divine Majesty* as you speak of? then the good Lord humble and pardon me for want of due reverence becoming his presence: it seems you take care for the reverence of him, 'tis well done. But, Sir, hath not this Divine Majesty given to the sons of men a Rule according to which they must *Answ.* 1.

must worship him? then show your reverence to this Divine Majesty, by proving your humane inventions in his worship, and of imposed Liturgies on his ablest servants by *his* Rule, else what ever you talk of *reverence*, 'tis but *will-worship*, as the Apostle hath it, *Col.* 2. 23.

If I through my sin and infirmity am not able to reverence him as becomes him, this is *my infirmity*, I desire to repent and fly to my High Priest for pardon; but for men to bring in their Modes of worship, as more highly conducing to his reverent worship, for which we cannot find warrant in his Rule, this seems to be *Gods infirmity*, who did not reveal the best way of worship: This is brave reverence to charge him with want of wisdom.

2. Secondly, By this argument take away the whole gift of Prayer, for if we pray but once before Sermon by our own gift, we are incident to this *rudeness*, &c. Yet you allow us *once* to pray.

3. Thirdly, This argument from *reverence* speaks of the inward frame of heart, a grace which the *Spirit*, not a *Liturgy*, must help to; but if of the outward expression, it is like to be most reverend where the heart is the dictator: without prescribed words, which may be repeated with little or no regard.

4. Fourthly, Let the *rude* and *unreverent* worshipers have this imposed on them, if it will help them; but I never saw more rude worshipers than many, if not most of those who use it.

5. Fifthly, It is true, and a thing to be lamented, do what we can it is hard to keep our minds and affections but they will be gadding, though we set our selves never so close to our work, and pray from our own gifts, yet this is one means to help our vile hearts to keep in, when our minds are upon our hearts to express our desires rising first from thence, to what they are when a mans eye is upon his book reading what is there, when especially through often reading he hath been accustomed to his road, the Carrier with such a Horse may sit on his Horse back and sleep, his Horse knows his Road.

6. Sixthly, Hath Doctor *Gauden* seen all the behaviours of Ministers, heard all their prayers at Sacraments since that *Liturgy* was laid by? No, I am sure he hath not. Why then doth he charge *all* men thus? by nature we are bad enough, but what are men nothing by grace, and that growing, nothing by gifts imparted, and these excellent, and not onely so, but assisted by the

Spirit

Spirit of God? And what if the Spirit doth not alwayes alike assist to humble us, and make us know our dependance on him, must we by and by bring in a humane invention? But O the reverence that I have seen, the excellent prayers full of divine matter, fluently poured out that I have heard from some Ministers who use not the Liturgy; would to God many that use it, did appear like them.

Seventhly, By this Argument you may take away *all preaching*; I am sure men have shewn as much *rudeness, deformity, barrenness* in this Ordinance, as in the other, especially your Liturgical men; what stories do men tell of some of them? I hope the Divine Majesty is as well concerned in preaching as prayer. 7.

Eighthly, If these *evils* you mention be so subject to all men now, they were ever so since the Fall: I am sure *Paul* was as careful of the Reverence of the *Divine Majesty* as you are; yet he did not find out this means against those evils which you do. What, had *Paul* no skill how to order and provide for the *August*, and Reverend worship of God? 8.

Sectio tertia.

HIS second Reason is this, *A Liturgy is a great defence to true Doctrine, and a means to prevent the spreading of corrupt opinions.* Reas. 2.

Answ. 1. Not every Liturgy, some may be bad enough; this was the first Reason (as some conceive with laziness) which first brought in Liturgies, the *Arrian* and *Pelagian* Heresies; in which time yet Ministers did compose and use their own prayers, though they were first review'd: But it may be the Doctor hath an honest design in this; for he knows well, that abundance of the Episcopal men now preferred, are stout *Arminians*, of the same blood with *Pelagius*; and he fears these men will spread Pelagianism under a little finer dress, and so would have the Liturgy imposed, to keep them from doing this mischief. Ah Doctor! this will not do, such men call for the Liturgy more than any; but if this were your only intent, we thank you for your honesty. *Answ.* 1.

Secondly, Confessions of Faith and Catechisms being found,
2. Orthodox and Substantial, imposed on all, were the best means to attain this end; witness the several Creeds of the four first general Councils of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*, against the Heresies of *Arrius*, *Macedonius* and *Eudoxius*, *Nestorius* and *Eutyches*.

Thirdly, By this, you must take away *all* prayer by our own
3. gifts; for if men pray but once, they may vent their Heresies.

Fourthly, By this, you take away *all preaching*, by our own
4. gifts; for men vent their Opinions, and people mind the Opinions of men, and take them more from their preaching than prayer; and so tie us to the Homilies, as necessary, and of constant publick use.

Fifthly, The Church of *Scotland* had no Liturgy for many
5. years; yet what Church so clear from Heresies, as that, and some other Churches I know? *England* had far more when the Liturgy was in use.

Sixthly, The Apostles were troubled with corrupt *Doctrines* in
6. their times; we find indeed mention made of *Catechisms* in the Epistles; but for this way to keep out corrupt Opinions, we find none.

Seventhly, If men be corrupt in Doctrine, they will be known;
7. and if we be such, turn us out of our places.

Sectio quarta.

Reas. 3. HIS Third Reason is this, "A *Liturgy much advanceth a holy harmony amongst Christians, while praying the same things, all men say*, Amen, &c.

Answ. 1. Answ. 1. If ever this specious Argument had any force, it was then when the Apostles preached and planted Churches in *Asia*, *Europe* and *Africa*; for then had they composed a Liturgy (which had been perfect we are sure) and imposed it upon all these Churches, there had been a *holy harmony*; not only in *Parochial* and *National* Churches, as you say; but in the *Catholick visible Church* through the World, all Churches in the World, *praying the same things*, and then saying, *Amen*: But this device never came in their heads, How do we excell the Apostles in wisdome?

In

In *page* 30. he tells us, *That he hath seen the most, and the best Liturgies, Ancient and Modern.* I entreat him that if amongst them he saw the *Apostles Common-prayer book* which they imposed upon the Churches, that he would please to get it re-printed; for the first impression (if ever any) is quite out. We will use that without question.

Secondly, Are not these men more curious than God is? doth He so call for a *verbal harmony?* Is it not sufficient, that we pray the same things, though in divers Forms? if we keep to the *Lords Prayer*, begging the same things, though in other words, as *Austin* saith, Is not this Harmony as much as God calls for, and cares for? Indeed for *Doctrines*, where the altering of a word (as in the *Trinity, &c.*) may bring in a Heresie, there the same words are good, and it is needful as much as may be, to hold to a *wholesom Form* of words; but this is not the same case. 2.

Thirdly, By this take away all prayer by our own gift; for *verbal Harmony* is not to be found there, though we pray for the same things; here our *National Harmony*, and *Amen* are gone. Why not uniformity of words in prayer before Sermon, as at a Sacrament, or at other times in your Confession, and morning prayers, if the Argument be of such force? 3.

It is strange to me that this taking Notion was not known in the first nor second Century; Why do not these boasters of Antiquity bring forth the imposed Liturgies in these times, so as to take away the use of Ministers gifts? I see the Doctor in his *Gay-book*, could be team to prove from those words in *Just. Mart. Apol.* 2. κοινὰς εὐχὰς ποιούμενοι, That there were such prayers then imposed; but he doth but glance at the place, and will not, I believe, venture his credit upon it, for fear the next page in *Just. Mart.* should confute him; besides the very place where *Justin* uses the words, shew what he means by them, nothing to this purpose.

Fourthly, If uniformity in praying be such a divine thing, why not also in preaching? if *verbal Harmony* be so excellent in one Ordinance, why not in all? every Congregation the *same day* taught the *same truths* from God in the *same words*, is not this glorious? so take away Preaching. 4.

You will allow us our own gifts sometimes, *because of many particular occasions which no Liturgy can particularly reach*, page 19. Very true, your Liturgy could not reach our King in

His Baniſhment, if men could not have prayed without it, how then? But ſo you may ſay for Preaching for ſome particular occaſion allow us our gifts; but for *uniformity ſake*, read Homilies inſtead of ordinary Preaching, this is excellent.

Sectio quinta.

Reaſ. 4. HIS fourth Reaſon is this, A *Liturgical Form is not only of great benefit to the more judicious and well-bred ſort of Chriſtians; but highly to their ſecurity, and humble compoſure of their ſpirits in the worſhip of God; who otherwiſe are prone, not only amidſt publick devotions curiouſly to cenſure, but ſcoffingly to deſpiſe; yea, many times to laugh at, and at beſt to pity incongruities*, &c.

Anſw. 1. *Anſw.* 1. But a Liturgy will not prevent this carriage of your judicious Chriſtians, unleſs you take away prayer altogether; for if we pray but once before Sermon, ſome expreſſions there may be which your *ſcoffing, well-bred* Chriſtians will laugh at.

2. *Secondly*, The queſtion is, Whether thoſe paſſages be ſo *incongruous* as your well-bred Chriſtians imagine; I have known it common for your *well-bred Liturgical* Chriſtians to ſport with the *Holy Scriptures*: No wonder though they laugh at ſome paſſages in prayer, which their wanton fancies like not. And indeed a man may obſerve it, when once your Liturgical well-bred Chriſtians have mumbled over their Service, and now think they have devoutly ſerved God, their next work, if their eyes be (not elſewhere about the Congregation, but) upon the Miniſter, is not ſo much to joyn with him in prayer, but to watch at what expreſſions they may carp at, either in prayer, or in preaching, and then to laugh. I ſcarce ever ſee more profane worſhippers, than many of them are.

3. *Thirdly*, You may take away all preaching alſo; for your *well-bred* ſcoffing Chriſtians are *prone* to laugh, if any incongruous paſſage be in a Sermon; but laughing is forbidden there alſo.

4. *Fourthly*, There are ſome men ſo able, that the Devil himſelf cannot find an incongruous ſentence in their prayers, why muſt it be impoſed upon theſe men?

Fifthly,

Fifthly, I have known such as have had some incongruous passages, and being told of them, have used them no more; this is a better way than yours.

I have known some *well-bred* women, who when they have *bred well*, and have been safely delivered, have laughed, and that not without cause, to hear what a suitable form of Thanksgiving your unparallel'd Liturgy hath prepared for them; blessing them from the burning of the Moon.

Sectio sexta.

HIS fifth Reason is this, *A Liturgical Form doth mightily conduce to the edification and salvation of the meaner sort, to whom variety of expressions in Prayer or Sacraments is much at one with Latine-service, &c.* Reas. 5.

Answ. 1. No, not much at one, our people understand plain *English* better than *Latine*, unlesse all men used such high-flown words as you; for Sacraments, I know no man varies from the words of *Institution* which Christ used; and as for prayers at Sacraments (the Lords Supper I mean) your Liturgical men have not that Ordinance so often for plain people to remember the prayers. *Answ.* 1.

Secondly, If it be so good for the meaner sort, what shall we do with your *judicious well-bred* Christians you mentioned before? will not they laugh and scoff at the plain things which the vulgar Rusticks and Mechanicks have prepared to edifie and save them? But it may be you will say, because it is a *humane invention* they will approve it, and like it never the worse. Ay Sir; but so will not the judicious and *right-bred* Christians. 2.

Thirdly, But O ye blessed Apostles, and thou zealous *Paul*, who did so love and labour for the salvation and edification of souls, and the *meaner sort*, 1 Cor. 1. were these who most what received the Gospel, here is a means *mightily conducing* to the salvation of the *meaner sort*, for which thou *Paul* I am sure didst labour almost as much as Dr. *Gauden*; but couldst not thou, not all the other Apostles hit of this *mighty means*? no wonder though you did miss of your end; you or Dr. *Gauden* wanted wisdom. 3.

Fourthly,

4. *Fourthly*, But is it so *mighty* a means? What is the Reason then where this Liturgy hath been most used, people held most to it, and Ministers had no gifts of their own, that in these places so few shew forth any conversion? If any, it was got in some other place by some other gifts; search, and see how true this is. Number your Common-prayer Book Converts, and consider the Edification of common Zelots for it.

5. *Fifthly*, Pardon, me, Sir, if I mistake, I thought *Catechising* and Teaching, or appointing them forms of prayer at home, suitable to their conditions, had been a better means to edifie and save them, than forms of prayer in a Church.

6. *Sixthly*, By this Argument, often Repetitions of the same Sermon were very good to edifie and save the meaner sort; but will your judicious and well-bred Christians like this project?

His sixth and last Reason is, *That a Liturgy is a Bulwark against Romish Superstition, and Fanatick Innovations.*

But here he slips out of the *Thesis* to the *Hypothesis*, and commends *our* Liturgy upon this ground; I will meet with this in its proper place afterwards.

Part. 2. *Sectio prima.*

1. He excuses the Liturgy.

IN the next place he takes our Liturgy into consideration, and here:

First, As I said, he yields, *pag.* 5. *some small faults, verbal defects, which are very venial in any things of human constitution*: But *pag.* 33. gives it a fair absolution.

Answ. *Answ.* Could the Doctors Rhetorick help him to speak, and yet not to speak, he would do it; but, Sir, you may speak out; not onely our King that now is, but his Royal Father said, That He *would easily consent, that what was inconvenient for matter or manner, should be amended.* I have seen a paper printed, I think about the year 1641. in which were divers things set down by some

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some of the Bishops, which they intended to Correct. I perceive you intend to give it but a gentle purge: I pray, Sir, are you the man alone intrusted in this work? truly I do not take your judgment to be the measure of all the judgments of the Divines in *England*, though you say your *Liturgy must be of all our Devotions in publick*, *pag.* 27. But of this more afterwards.

Sectio secunda.

THe second Consideration is, His endeavouring to defend it against the objections brought against it. The first of which is that Prayer which is used after Baptism, wherein thanks is *given to God because he hath been pleased to regenerate this Infant*: Here he defends *Baptismal Regeneration* briefly, of which in a more proper place afterwards. 2. He defends the Liturgie. *Object.* 1.

The second *Objection* is this, *That some men* (and one Minister he saith he knows) *have charged it with a* Lye *in the beginning, because the words are not the same with the Text* in Ezek. 18. 21, 22. And these men he loads with *Impudency, Ignorance, Blasphemy, intolerable Confidence*, pag. 24, 25. *Object.* 2.

The Doctor wants not words, what shame hath he poured upon these men, and that one Minister? I wonder who he is. This indeed I have heard; That take these words.

1. As the Line before them orders the Minister to read with a loud voice one of these Sentences of Scripture which follow, and this is the first, *At what time soever a sinner repents him*, &c.

2. As these words are said to be the Sentence of Scripture, in *Ezek.* 18. 21, 22.

3. As they have these words, *saith the Lord*, annexed: In this sense I have heard them charged with a *Lye*, not denying, what may be drawn by Consequence from Scripture.

For my own part I have been much offended with these words.

1. Because they are said to be a Sentence of Scripture in such a Text.

2. As they have helped to *procrastinate* Repentance, and have

have been a Trap-board for Hell; your *meaner sort* whom you labour to edifie, have got these words, *At what time soever, &c.* laid them up.

3. As they help to bolster up many a wretch, who when he comes to dye, and his lusts forsake him, now *from the bottom of his heart* (as he phansies) he repents, and there is Comfort for him.

But all that you have said will not save those words from being *very false* in the sense mentioned, in which I am confident they were spoken; and how much that which is *very false* differs from a *Lye* in this case, judge you. And truly, Sir, if this be the taste you give us how you will correct the Prayer-book, the Jesuites have by their *Index expurgatorius* done more service to their Romish Synagogue in purging out of Authors what was good, than you will do service to the Church of *England* by purging out what is *unsound*. Let us read what you say,

All the words of that Sentence (in the Common-prayer book) *are not in that place*, Ezek. 18. 21, 22. *This is very true*, say you: Then say I, it is *very false*, that those words are the sentence of that Scripture: You confesse it; You say, *All the words are not, &c.* how many think you are? I have viewed these Verses in the old English Translation when that Prayer-book was composed, (as I suppose) there I find above 63 words, in our Translation about 59. and though I easily yield you *wicked* and *sinner*, *turn* and *repent*, for Synonomies, yet I find not above *five* of the same words in the Common-prayer Book which are in that Text which the Common-prayer Book refers unto: So that they are not *All* indeed.

How then? *But* (say you) *the Evangelical Soundnesse and Sence is more fully united, and comprehensively set down in the Book of Common-prayer, than in these verses cited in the Margin.*

Hold a little. 1. The Lord inspires his holy Prophets immediately with such words to expresse his will and mind, which are written by his Pen-man.

2. Shall ordinary men take these words and alter them, and that very much (as I shall shew) and this Sentence thus altered, be called the Sentence of Scripture in that Text.

3. Yea shall men say the sense is more fully united, and comprehensively

prehensibly set down in the Sentence altered, than in those words, the Lord did immediately inspire, surely then it is better; well, let us see what will follow.

1. Thus we may alter the whole Scripture, and make a new Scripture of it, and tell the people we give you the same Bible that God inspired his Servants to Write, but in a sence more Evangelical and fully united, than in those words the Pen-men wrote them. So that we have mended the Scripture; By the same reason you alter two verses, you may twenty; so make a shorter Bible.

2. When we preach and quote Texts, we may read them otherwise than they are in the Original, or any Translation, and when the people look for the Texts in their Bibles, and cannot find the verses as we quote them, we may tell them, we give the sound Evangelical sence, more fully united, *&c.* than you have in your Bibles, or in the Original; were not this a good Answer? Doctor, who is bold.

3. This Doctor is so exact in our Prayers to God, that he will bind us all to the *very same words* in a Common-Prayer-Book, we must not pray for the same things by our own gifts, though more enlarged; thus he ties us up to mens words in his humane Invention, but for Gods words he can plead for the altering of them, leaving abundance out.

4. I deny what you say, *That the Evangelical Soundness and Sence is more fully united in the Common-Prayer-Book.*

For the *Evangelical* sence must lie in the *bottom of the heart*: Now that you are fain to interpret, else we could not tell what the sence is of those words.

2. But especially, thus it appears, 'tis not true; for in *Ezek.* 18. 21, 22. The nature of Repentance is opened, if you ask what is Repentance? I answer out of *Ezek. It is the turning from all a mans sins, and keeping all Gods Statutes*; But in your Common-Prayer-Book, there is not one word of this, only the *Definitum* Repentance mentioned.

3. In *Ezekiel* there is nothing of the *Time* expressed, but in your Common-Prayer-Book, there we must read with a loud voice the first words, *At what time soever.*

The Texts you adde, make nothing to your purpose. The question was not, what may be gathered from Scripture by Con-

sequence (this was yielded) but whether those words in the Common-Prayer-Book were the sentence of Scripture in *Ezekeiel* 18. Methinks a great Doctor, yea now an elder Bishop, should understand *Ignoratio Elenchi.*

Then you come to prove the lawfulness from parallel Texts in the *N. T.* where the Apostles do quote Texts out of the old *T.* not *verbatim*, but to the sence; as *Hebr.* 10.5,6. *from Psal.* 40. 6,7. *and bid the Supercritical Censors compare words.* So Mat. 27. 9. *Not verbatim out of* Jeremy, *but most out of* Zechariah.

Answ. What *Franciscus David* would say to this I know, but spare his words, and I could propound a sad question here, which I should thank those who could resolve me; I must leave it, and see your Logick.

1. Because the Apostles did so, when guided as the Pen-men of the Scripture, *Therefore*, ordinary men may do so; prove the *Consequence.*

2. As to the sence in *Heb.* 10. unless it be where the Apostle follows the *Septuagint* in those words, *A body thou hast prepared*; the sence and words are the same with the *Psalm*, it is not as in your Common-Prayer-Book, to give us five words of 59. and not the nature of the thing, though there be a little difference from the *Psalm.*

3. As to your quotation out of *Mat.* 27. I can give you the same Answer, but adde withal, it seems I must needs take your Reconciliation of the Texts, when I may make bold to tell you, as Learned men as your self (*Salvâ Reverentiâ*) have other notions of that Text. See *Voetius disp. Selat. l.* 1. *p.* 159. *Salomon Glassius. Philolo. lib.* 2. *p.*156. So that your example fails. How well you have cleared your Liturgy, and deservedly charged your Adversary with *Impudence*, *Ignorance*, and *Blasphemy*, Let the Reader judge.

Sectio tertia.

After this from *p.* 26. to *p.* 35. he fills his pages with his Rhetorical Encomiums of his Liturgy, and then Answers other Objections, so methodical is this Rhetorician. *Some discreet regulation in the Musick he will allow.* What

What this *ſinging of ſervice* is, I cannot tell, I was never acquainted with places where this Trade is ſet up, I ſuppoſe more ſo void of Chriſtian Reaſon to ſing any thing but *Pſalms, Hymns*, or *Spiritual Songs* in the Church. Now as to Muſick, if the Doctor means only *Vocal*, I ſhall declare my opinion thus, I could heartily wiſh, That in all Churches we had ſome perſons that had good voices, and skilful to ſing their parts when we ſing Pſalms. I think it doth very much help to the very nature of the Ordinance, that men ſhould skilfully ſing, to help raiſe the Affections, and not to make a *ſhreaming* inſtead of *ſinging*. If the Doctor contends for *Inſtrumental* Muſick, I ſhall only deſire him to Anſwer *Aquinas, Sum. 2a. 2æ. q 91. a. 2.* againſt it. *Object 3 p. 35.*

The Fourth *Objection* ſome make againſt the Liturgy, is, the *Ceremonies*, concerning which, *p.* 36. he tells us his Opinion after the old faſhion in Rhetorick, but in *p.* 38. his zeal breaks out, telling us, *This National Church, as all others have power and authority from God to judge what is decent, as to any Ceremony in the worſhip of God, which God hath left indifferent in its nature, which the conſent of the major part of the Church, &c. may enjoyn, &c. and that this is moſt true and undeniably to be maintained even to the death*; he is ſo tedious, that I am weary with tranſcribing. *Object.* 4.

What? Is it not only true, but *moſt* true? I know one thing *truer* Doctor, and what to *be maintained to the death?* Biſhop *Wren*, give him a clap on the back for this Heroick Sentence, we ſhall have a Ceremonious *Martyr* at laſt, but Doctor it ſhall be, you ſhall maintain it to the death for me. Reader, if you have better eyes than I, pray ſee if you can find what Texts of Scripture he brings for this bold Aſſertion, and why a National Church may do this, more than the Church of *Corinth, Philippi, Epheſus, &c.* elſe it may be if we ſay theſe Apoſtolical Churches know their power as well as Dr. *Gauden*, yet in them we find no ſuch Ceremonies as in our Liturgy, and if they be uſeful for us, they were for them; it may be if we urge this, he will tell us they were indeed Apoſtolical, but not National Churches, and could not: but prove that.

As to this Queſtion, I only hear of excellent books written about it, my purſe and diſtance cannot reach them; but ſuch they

are in the judgement of understanding men, as they are not Answered, so never can be from Scripture and sound reason, but by the old way of *Prisons* and *silencing*.

Only a word to the Dr. in *pag.* 36. You say these Ceremonies are signal marks of *Faith, Humility, Purity, Courage, &c.* I pray, to your *Decencie*, and *Significancy*, add *Efficacy*, and to Efficacy, *Necessity*, as it was of old, and so without them no Ordinances, nor Ministry, then you are right.

They are *indifferent* before *enjoyned*, but what are they when *enjoyned?* I have read *Necessary*; give me leave to say, *What God hath left indifferent in his Church in matters of Religion (I do not say in common Humane Society, and things of civil order, wherein I confess the Magistrate may direct and restrain) it is not in the power of any creature to make necessary.* That creature who doth it, takes one step above God; for God leaves *liberty*, you will not allow it: If a Lord should leave it indifferent to his Servants to wear what coloured Cloaths they would (so not foolish) and the Steward will force them all to wear *White*, or put them out of his Service, is not this Steward above his Lord? What is any creature but a steward to God?

I cannot see but such a creature takes as much upon him as God did; for take all the Ceremonies of the old Law, consider them abstractedly from Gods command, they were as indifferent as your Ceremonies, there was no goodness in them, why God did command them, when they were in the highest use of them; as suppose in their day of Atonement, if God had declared that he repealed his command concerning all those Ceremonies, in that very *Instant*, they had been all indifferent to any use: What difference between the High Priests Garments, and your Surplice, as to their own abstracted nature? I know no Moral good in one more than the other; And truly if you can ordain things in the worship of God, which shall *signifie* spiritual things, and shall have in them an aptness and *Efficacy*, to stir up our dull minds (as you were wont to say) and now these *must* be used, for being enjoyned they are necessary, I cannot see how much you are inferiour to God: only thus indeed, God did not make a sign of a sign, as you do in the Cross, move a mans finger over the face of a Child, and say, *I sign with the sign*, when there is no sign at all left, for Courage, Con-

Constancy and Faith, and I know not what; but no more of this, I pray Answer the Books upon this Question.

Sectio quarta.

HIS third Consideration about the Liturgy, is, His high commendation of it; and here I must go search up and down to get things into a method; I will do it as well as I can. He commends the Liturgy.

First, He commends it *from the efficient causes of it*; *these were* (saith he) *Martyrly men who composed our Liturgy*. p. 3.

Answ. 1. Did Martyrly men compose it all? you will not say so I hope; I think the Romish Party did much of it, from whom they took it.

Secondly, However *distingue tempora*; they came new out of Popery, the Nation wedded to that Whore; in a time when there were not so many well-qualified Ministers in the whole Kingdom, as were lately in one City, that of *London*: Rare to find a *Pulpit with a Clapper* (said father *Latimer*;) forced to admit meer reading Protestants well-affected to the true Religion into the Ministry. But, what must we enjoy the Gospel an hundred years, and men not grow in knowledge, gifts and grace? Will you shame the Gospel, Promises, and English Christians? Must they be ever children? I am confident if those worthy men were now alive, and knew what the Lord had done for the English Ministry, they would abhor to impose, as you would have the *Liturgy* imposed; only this remember, we honour those Martyrly men more than many of your perswasion have done, or do, it were well if all abhorred that Bishop of *Rome* as they did.

Secondly, He commends it from the Matter; the *excellent matter, for the main must still be retained*, p. 3. If it be only the *excellent Matter*, let it stand; but if you will only purge some *verbal defects* as you say, I fear you will leave something that is not excellent. *The Reasons shewing the necessity of Reformation*, &c. published by divers Ministers, shew more than

verbal

verbal defects. I pray answer that Book like a Divine and Lawyer: Mr. *Powel*, with whom, though I agree not in all things, hath observed sixty nine offensive things in that Liturgy, you may please to consider them.

Thirdly, Whereas great offence hath been taken at the Form of it, *popular responds, versicles, intermixtures, abbreviations, abruptions, stops*, with a present posting on again with a *Let us pray*, when prayer before was in hand.

3. *Thirdly*, Now he commends it from this *Form*, the *popular responds*, pag. 34. which he calls *the Ecchoes of humble and intent affections*, and *in the two honourable Temples finds, they excite the Ministers affections, &c.*

Answ. 1. Yea Sir, your Templars are Lawyers I suppose; and as for Lawyers, unless they be a very few, they are crucified men to the World, they keep firm to their Baptismal Covenant, *forsaking the Devil and all his works, the vain pomp*, &c. But in other Congregations, where we have persons very vain, love money abhominably, drink Sack like fish, and very Drunkards, rap out Oaths commonly, unclean, scoff at the power of their own professed Religion; to have such as these in our Congregations, only to make the responds, when godly men will not come at us to hear the Service; this makes a Ministers stomack sick, instead of quickning his affections.

Secondly, I pray Sir, can you prove that this was the Form the Lord appointed *at his Temple?* I have read in the Word, of the peeples saying, *Amen*; but I never read this kind of worship.

Thirdly, Then it seems the Minister is not the mouth of the people, their own mouths speak for themselves; and why should not the Minister say *Amen* to their prayers?

Sectio quinta.

4. 4thly. HE commends it from the *final Cause*; the more *August and Reverent worship of God*, &c. *of which before*, only *pag.* 27. I find another, it is *to be the main-*

main Standard, Test and measure of our publick Devotion.

Answ. I pray open your meaning; what is the *Test* and the *Matter* of it? I pray first make it pure; and when it is purged, yet we abhor to give that honour to your Book, which is due to the *Lords prayer*, and the *Word of God onely.*

But do you mean the *Form* of it? then it seems we must make our prayers with *popular re-pouds, intermixtures, abruptions*, &c. It's our *measure* you say; How is that, as on a Yard-wan? they have one Nail, two Nails, a quarter of a Yard, &c. so they measure cloth: So if we will make a prayer of three short lines, or six, &c. we must measure by this, where we have variety of lengths, and thus we must make various prayers suitable to this main Standard; what else you intend I know not by your *Measure.*

Fifthly, He commends it from the *effects*, pag. 12, 13, 18, 33. *It is the Bulwark against*, first, *Romish Superstition, as the Mass and Popery.* 5.

First, For the *Mass*, *while Bread and Wine are so consecrated and communicated, as in the Liturgy, we shall for ever keep out the Masse.*

Answ. 1. What the Doctor means by *Consecration*, I know not; how others understand it, I know: but I can see nothing in the Book that is done to keep out *Masse*, that is not done by other Ministers, who yet stumble at a Liturgy imposed upon all; a strange Argument, that onely by *reading* of the words the *Mass* is kept out, else nothing that makes against the *Mass* in it, but we use.

Secondly, But doth not your Book by commanding *kneeling*, do something which may help in the *Masse*; till *Transubstantiation* began to be started, *kneeling* was not known; you know the *gesture* for some hundred years was quite opposite.

Secondly, it is a *Bulwark against Popery*, he saith.

Answ. 1. How then did Bishop *Davenant* prove Papists ought

ought to be compelled to come to Church; for as to our Liturgy
Determ. 27. he saith, *What is there in it that is not approved of Papists themselves*, which he thus confirms, *That some of the Bishops of* Rome *have offered to approve our Form of prayers, provided we would accept it by their Authority.*

Secondly, Why then said one of your Bishops, *The Service-book of the Church of* England *was now so dressed, that if the Pope should come and see it, he would claim it as his own, but that it is in Engl so.* Yea, the Papists boasted it was a compliance with them, *&c.*

You would seem to be afraid of Popery, I know who is; and he that reads Bishop *Bramhal's* book, printed at the *Hague*, will fear more.

Why then was that passage left out in this Liturgy against the Pope; which, with divers other things makes us sure, this is not the *Liturgy* which the Law established.

Thirdly, It is *a Bulwark against Anabaptism*, for *it maintains Baptismal Regeneration*; and this you are forced first to prove as well as you can, knowing it is one of the things that give offence, and will do. Had you carried this stoutly, I would have given you many thanks, and said it was a strong Argument; though it doth not follow we must be tied to a Book.

I observe two things in your discourse:

1. You give this Regeneration to all *Infants* baptised.

2. You mention nothing of the Parent. Then briefly I answer.

Answ. 1. Why then did Dr. *Gauden* refuse to baptize the Infant of a Parent (being abominably ignorant) in his Parish, till the Parent got some knowledge? (I am certain of the truth of this) what wrong did he to the Child, by refusing to put it into a Regenerate and saved Estate, by refusing to Baptize it? What if the child had died.

Secondly, You allow a person in a Regenerate and saved estate, and yet falling from that state you cannot save this.

Thirdly, Infants, *as* Infants, are the subjects of Baptism, they need no depending Title; I thought *Abrahams seed* (visibly so) had been the subject.

Fourthly,

Fourthly, Though natural affection work, yet who in his judgment loving the soul of his Child, would not wish it might die, when it is under a certainty of salvation?

Fifthly, Though all the Ordinances of God are honourable, yet *Baptism* surpass them all; for that puts *all* such Subjects into a certainty of salvation; but the *word preached* doth little: *Paul* did not speak right, when he said he was sent, not to *baptize*, but to *preach*; the first saved all, if died in such a state. These are my sudden thoughts, but I pray view Mr. *Gataker* his *Structura* upon Bishop *Davenants* Epistle to Dr. *Ward* about this question, and answer him, when I read him long since he gave me satisfaction. It is true, he was one of the Members of that illiterate Assembly that Dr. *Ganden* so much useth to despise, and that in his *Loosing Peters Chains*; but though he did not wear a long Scarf, he need not go to School to Dr. *Ganden*; no more needed Dr. *Twiss*, nor Dr. *Reynolds*, Members of the same Assembly; but if the Doctor will swagger with his *Rabbinical* Learning, let him help Dr. *Lightfoot* (another Member) a little, and he will talk with him; many other men there were of excellent worth, for Learned, Orthodox, and truly pious men that understand the Gospel, and live accordingly, I fear the like Assembly will not be in ours, nor in our Childrens dayes; they get no honour who despise that Assembly.

Sectio sexta.

2ly. THE next Effect of the Liturgy is this; *it unites the King and the People*; and this Reason he urgeth, so that on the contrary, he saith, Subjects cannot be so *true, firm, zealous, chearful, nor constant in our Loyalty and Love to our Sovereign*; a heap of words. *pag.* 28.

Answ. 1. What mean you Doctor, to create jealousies between the King and his Subjects, when He is newly come to His Throne, *the Lord rebuke you*? Why then did you take the Covenant (To cross to what now you practice) the removal of the Liturgy was in pursuance of the Covenant, as both Houses declared; because you can bring no Scripture-proof, you go to *State-policy*; but let us weigh him.

Secondly, Why not then the same Sermon that is preached before the King, and the same prayer the Minister makes before Him? that there be nothing in all the Worship of God, through his Kingdoms, but *verbatim*, the same that is before the King: This uniformity is stronger.

Thirdly, It is true, it were a desirable thing if the King and His Subjects could agree in every punctilio of Religion, Doctrine and Worship; but His Majesty knows it is impossible, and that He, though our King, is a Subject to God as well as we; there is darkness abides upon us in some degree while we are here; but if we be united to our King in the sound Doctrine of the Church of *England*, as we are, and the same Ordinances of God owning all, if in lesser matters and circumstances there be various apprehensions upon conscientious grounds, Can we not be firm to Him in *Love* and *Loyalty*?

Fourthly, As to prayer: Is it not sufficient that we pray for the *same things*, and for His *Majesty*, much more enlarged, than in the *Liturgy*, unlesse we use just the same *words and syllables*? You can allow men to use other words, and contract places of Scripture, which the great God inspired, and commanded so to be written (as I instanced before in your Liturgy) and yet we must be tyed to mens words.

I think our hearts were united to him in Love and Loyalty, when we poured out our souls for him under his affliction without a Common-prayer Book.

Fifthly, The union between King and Subjects is then surest, when he hath the *hearts* of his Subjects united to him; His Majesty took a better course for this *heart-union* by His Declaration from *Breda*: I am sure no King ever had the hearts of his Subjects more united to Him, than He had by that; not that His Majesty is bound by that to tolerate every one who pretends *conscience*, then He must sin in tolerating the vilest *Heresies*, and those who despise and cast off all the Ordinances of God, and Civil Government also.

Sixthly, The King of *France* hath those who are *Loving* and *Loyal* to Him, unlesse you will condemn all the Protestants there; yet I hope they use not the same *words* in their Worship that are used before the King: How much more we, who are of the same Protestant Religion with our King, and use the same worship

worship only, though we expres the same things in different words.

7. God hath the hearts of People in his hand, and can turn them to their Prince as he please; and the best way for that, I think, is both for King and Subjects to keep closest to him and his worship, according to his own Institution, which if your Liturgy only be, and you can prove it, you need say no more; but for this Argument Doctor, you get no hearts I am sure from the Kings Subjects. If a man look back to the times of our troubles, what began them? you may remember what made these unhappy breaches, your Argument is experimentally confuted.

Sectio Septima.

6. THe next Topick he argues, the excellency of it is *ab oppositu*. First, here I think he doth notably lash those who laid it aside; but the efficient Composers, they were Martyrly men, but the efficient Deposers, who are they? we know they were both Houses of Parliament, as the *Ordinan.* 3. *Jan.* 1644. declares, and none else but those could lay it aside (I mean no private persons) but let us hear the Doctor. *And we see this piece of policy was early used by some Jesuitick Engines to foment our sad Divisions, the Liturgy must be laid aside, &c.* p. 30. If the Doctor will stoop so low to read the Ordinance of Parliament, and the Preface of the Learned (for so I call it) Assembly to the Directory, there read the Jesuitick Engines. Were those men Jesuits? 6.

2. He argues from the contrary evil effects which have followed since the Liturgy was laid aside: These effects he tells us are *Errors, Ignorance, Prophaneness, &c.* p. 11, 12, 32, 33.

Answ. True, too many errors, and too much profaneness we have known; but did they rise from this being laid aside? surely you mistake.

For *Errors.* First, Let us see whether the use of it now will hinder *Arminianisme* from spreading; I am sure we have good store of those who are deeply engaged in those Opinions, and they are cross to several Articles of the Church, so that I think

they are Errors, unless the Articles be erroneous; I speak of *your* Clergy. Why are these men so zealous for it?

2. Fewer Errors in *Scotland*, than have been in *England* fifty years, and yet they will not own our Liturgy.

3. The pressing of this Liturgy and other humane Inventions, have made, and will make people separate from publick worship, and retiring into Corners, which at first gave the occasion to breed and foment many Errors.

2. As for *Ignorance and Profaneness*.

1. Go to the Parishes where the Liturgy hath been most used, and see if Ignorance and Profaneness be not there more than in other Parishes.

2. Were it not for that I intend but a short discourse, I would have given you such instances of Ignorance, and of profaneness, in some persons who have been devoted to your Liturgy in these divided times, insomuch that they abhorred so much as to suffer any of their servants to hear a Presbyterian, yet their profaneness such that is scarce found amongst Heathens, and ignorance in others as abhominable.

3. If among private Christians who refuse the Liturgy, I find not many, who in the great points of *Regeneration*, *Faith in Christ*, *Justification*, and all the main practical points shall give a better account, and in gifts of prayer, far exceed many hundreds of your Liturgical Ministers, then I will bear the shame: Indeed for some Terms about the Trinity, as *Subsistentia*, *personum modus*, *suppositum*, they understand not, nor do many of your Curats, but else sound in the Trinity, &c. How then is the laying aside of the *Liturgy* the cause of this Ignorance? And for their Conversations, few of your Liturgical-men must come near them for holiness.

Sectio Octava.

7. NExt he argues the Excellency of it *à comparatis*: And here First, He compares it with the *Directory*. p. 6, 7. which he adorneth with these Epithites: *Useless*, *Supposititious*, *Base*, *Illegitimate*.

Answ.

Answ. Doctor, these are but four Epithites, have you no more? add as many more, or as many as you will, yet I must tell you, there is so much Christian, grave, and wise counsel, in order to the Worship of God, there is so much divine solidity in that Book, that no judicious godly Christian will be beaten out of love with it by all your flashy Rhetorick: Let but a man who knoweth God, the work of Grace on his heart, and hath judgment to discern the nature of an Ordinance, but compare, I know where he will see the difference. As for the *Confession* of Faith, the *Catechism*, the *Directory*, made by that Assembly (of which Doctor *Reynolds* was one) let your new Episcopal men sit till doomsday, they will never mend them.

He tells us of *a wilderness of sin, stings of fiery Serpents, venemous Inflammations, &c. that followed upon the removing of the Liturgy, and bringing in the Directory.* Ibid.

But, Sir, your Liturgy and the Directory respect the worship of God, have the evills you speak of befallen those who cleave fast to the *Directory*? Name one; but if men never observed the Directory, is the fault in that? Thus you stumble upon the fallacy of *non Causa pro Causâ*.

2. He compares it with all the gifts of other Ministers, this is frequent, and exalts it above the gifts of *any Minister*, *pag.* 9. I give no answer to this, the naming of it is enough to refute it.

8. He comes to his *inartificial Argument*, and will prove the excellency from *Testimony*, which were worth all he hath writ, both in this book and all the rest; if it were certain the Witnesses he alledge would give in the *Testimony* he supposeth: For thus, *p.* 34. he writes, *Nor can I believe but that the blessed Apostle St.* Paul, *if living, and the other Apostles would have joyned with it, and said* Amen; *Rejoycing to see the soundnesse of our Faith, the Sanctity of Sacraments, the Unity of Devotion, the Order and Decency of holy Duties*, &c. 8.

Answ. These blessed men are in Heaven, how shall we know their minds? *We need not ascend to know, the word is near*, *Rom.* 10. 8. To *Paul* then let us go, who *Act.* 20. 27. when he sent for the *Elders of Ephesus* (whom also he calls *Bishops*, making no

no difference) he tells them, *I have not shunned to declare unto you all the counsel of God.* That *Counsel* it seems taught not him to set up a Bishop above a Presbyter, neither now, nor when he wrote to *Timothy* and *Titus*, I never thought of any difference, will holy *Paul* say, if I had, I would have somewhere appropriated the word *Bishop* to a distinct Officer, as though in some places I call my self a *Minister*, yet in others I say I am an *Apostle*. I told this Church, *Eph.* 4. 11. what Officers Christ appointed, and so 1 *Cor.* 12. 28. But I find amongst you *Arch-Bishops*, *Lord-Bishops*, above Presbyters, *Deans*, *Arch-Deacons*, *Prebends*, *Chancellors*, *Chapters*, &c. I never declared the Counsel of God for such Officers; these are your *own Counsel* sure enough.

Nor did I, will St. *Peter* say, for *Epist.* 1. *chap.* 5. *vers.* 2. I thought Bishop and Presbyter to be the same, and appointed them the same work.

2. I declared *all the counsel of God*; but I never told you it was his mind to Consecrate a Day to God for the Nativity of Christ. Surely God hath revealed more of his Counsel to you than to me, if it be his mind, yet the cause was existent in my time, and I suppose I loved Christ as well as Dr. *Gauden*.

3. I find you are imposing of your Forms of prayer on the ablest Ministers of God, to whom he hath given both sufficient gifts, and a Spirit to assist, as I delivered in the Gospel: Had not I, and my fellow-Apostles, as much authority and wisdom as you, but neither I nor they had ever such *Counsel from God*, nor did we ever impose such Forms upon the Churches; though we often called for *Unity* in Doctrine and Affections, yet not in the same syllables in prayer; whence had you this counsel?

4. I find you are in matters of Religion *pressing* things *indifferent* on Ministers and Christians; my *Doctrine*, *Rom.* 14. 20. 21. and my *Practice*, 1 *Cor.* 8. 13. you may find quite contrary.

I find you are urging of *Ceremonies*. Had not I and the other Apostles as much Authority to invent and impose Ceremonies as you? Are you the men who only care for the *Decency* of worship, and were we onely careless? Were not we as industrious and studious to advance the honour and worship of God, good of Souls,

as

as you? but we dare not act but as we had *Counsel from God.* I have declared the mind of God, (*Col.* 2. 20, 23. concerning such *Ordinances* of men, and call them *Will-worship.* We know God hath not remitted his jealousie in the second Commandment. As for our Commission it ran thus, *Matth.* 28. 20. *Teaching them to observe all things whatsoever I have commanded you*; but you turn the Commission thus, Teach them *to observe all things* (in my worship) *whatsoever I have not forbidden*, and that in *particular* also; else you might know I have forbidden the *Doctrines of men* in general; *Mar.* 7. 7. and the second Commandement should tye you close to my Institutions.

To conclude these things; I find amongst you, after a solemn Covenant made on the contrary, and for extirpation of these your humane inventions: I am not of your *Faith* Doctor, that *Paul* would rejoyce, but would send you such a kind of Epistle as he did to the *Galatians.*

Sectio Nona.

THus I have done with all the strength I can find in his Book; onely *p.* 31. he strains his Rhetorick to the heighth to set out the excellency of the *Liturgy*, and the mischief that must befall us if it be not imposed; I will not weary my self to transcribe all his words, thus he begins, *Nothing will be considerable in* England *for publick piety, honour, order, beauty, &c. if in this point of publick Devotion, Ministers and People be left to eternal variations,* &c. And in the close of it thus; *Farewel the Glory, Charity, Unity, and Safety of* England; *farewell both Reformation and true Religion.*

Give the Orator a *Humm*, but not very loud, for his Divinity deserves a *Hiss.* I shall consider this presently.

The things which he touches collaterally, I thought to have spoken to; as the fault he finds with many Presbyterians for not using these words in Ordinations, *Receive ye the Holy Ghost*, *p.* 20. But I must now let it alone, onely leave this with him if he will please, or any of his perswasion to maintain this *Thesis*, viz. *That Ordination by Presbyters is not Ordination according to the Scripture*; if he can carry it, I will be ordained again; or if he will

will prove those words he hath mentioned to be *essential, or ought to be used in Ordination.*

The other thing is, *pag.* 28. his calling for *Coercive Authority to be given to the Bishops by the King.*

I cannot but smile to see how the *stupendious vertue* of Episcopacy to heal *Schism*, for which it was first invented by men, is now proved to be a fallacy. What will not great Titles, Lordships, and Riches do the work, but you must call for a Civil Law of the Nation? You use to laugh at the poor despised Presbyters; Had they a Law which you call for, they could have done something: But will not all your greatness and favour of great men be sufficient? you have shamed *Episcopacy* extreamly; for now we see it is the *Law of the Nation*, not your Episcopacy, which can heal our Schisms, or do any good in the Church.

Now I come to his Exhortation, to the reading of the Liturgy, having before, *pag.* 5. charged Ministers with *peevishnesse, ingratitude, schismatical petulancy, pride*, if now they were averse; but *pag.* 41. he gives his *Motives.*

One is, *The remembrance of the sore Tribulations which we have felt and fear'd.*

Very true, we do remember them, and have not forgot the causes of them, why did you not set them down? When we see the same things which afflicted the Church before, coming so near us again, we do fear it indeed.

His other is, *The Kings benignity and gentlenesse*, &c. Blessed be God we have such a King to stand between you and us, else we see how it would go quickly with us.

But, Sir, we are at a stand about reading it upon these grounds.

First, Many are scrupulous about the lawfulnesse of using such Forms, being *thus* imposed; for we find no Divine Authority for the imposing such Forms upon *all* men, because the *Holy Pen-*

men

men were directed and inspired by God to pen a prayer for the use of the Church at sometimes; that therefore *ordinary* men may impose their Forms on able men qualified by God, so as to take up most of the Ordinance of Prayer publickly, we think it to be a lame consequence.

You should shew us what *ordinary* men made their Forms, and imposed them on those who were able to pray without them; as for your part you give not one Scripture-ground; and your Reasons being weighed, are found very light.

Secondly, Though His Majesty hath *declared*, yet the Parliament could cast out His Declaration; and as for some of the Bishops, they can act contrary to His Declaration, imposing the Canonical Oath on some who have had His Majesties Presentation, and denying Institution and Induction for refusing it: Now we fear if we should begin before the Book be throughly purged, we shall be forced to go forward, over shooes over Boots; and when we have blemished our Ministry (which *Paul* was tender of) by beginning; if now we will not go through-stitch, the Bishops will turn us out. For we cannot forget the High Commission violence used against sober pious Conformists who did use the Rites directed in the Service-Book, and yet were censured for not passing it with the Prelates, to rail-in the Table, and bow to it, and use other Ceremonies not therein directed; nor yet the face of *Bellum Episcopale* animated by the hope of *Scotlands* receiving the Liturgy; nor the Plaints pressed on the Parliament by multitudes oppressed with Bishops, and humane inventions; to which, if men can now again return, I must conclude they shew themselves very blame-worthy for raising such stirs as were occasioned by their pressing groans.

Thirdly, We find that some have begun to read where they thought they could most safely, according to His Majesties Declaration; presently, the Christians who walked most close with God, were offended, the Ministers lose their hearts; and other men, because *all is not read*, they are offended also, and thus a man loses all.

Fourthly, When I observe who they are that are so hot for this Liturgy, I find out abundance of men who can rap out Oaths, and such as His Majesties Excellent Proclamation against vicious profane persons, would reach, these are very hot for it; some *For-*

malists, and but very few Christians that know the power of godlines, care for meddling with it; now I thus think with my self, Can this be of God? what spirit Acts these profane ones, I know.

Again, on the other side, If any men know the work of Regeneration, of Faith with power, and are afraid of sin, walk up in good measure to Gospel-Rules, have their Families in order, the body of such people distaste it: Now I am assured God gives his Spirit to his people; and it is something to see the chief part of that people twenty to one decline it; I know not how to Answer this.

Fifthly, From that Sacred Oath and Covenant, wherein we have sworn to the most High God to *endeavor the Reformation of his* worship *according to his* Word, *and the example of the best Reformed Churches.*

First, As to the *Word of God*; we know no Text of Scripture which will warrant this Mode of worship; we much desire to have that *Word* brought which will justifie a few ordinary men in their composing, and imposing such Forms upon the Churches, to hinder the gifts which God requireth to be in his Ministers; and hath bestowed on them, as in my first Reason.

Secondly, Much less can we look on this Liturgy to be according to the Word, wherein we find so many things that agree not with the Word; the same humane Law which binds to *one*, binds to all things in it for ought I know.

Thirdly, Yet further; when we find an *humane constitution* so eryed up, and Idolized, as if God had no true worship but that; Gods own Institution [the brazen Serpent] when the people abused it, *Hezekiah* brake in pieces, much more a *faulty humane constitution*; though Dr. *Gauden* sticks not to compare it with the *Ark of God.*

Secondly, As to the best Reformed Churches, to say which are the *best*, is very inconvenient; but this we know.

1. Some of them have no forms or Liturgies, nor will admit any.

2. Others who have such, yet tie not up gifted men to these Forms as we are tyed.

3. Neither is our Liturgy so clear from offence as theirs are.

4. The

4. The Parliament did abolish this Book in reference to the Reformation of the worship of God, according to their Covenant.

Now for Ministers who have not only taken the Covenant themselves, but also given it to their people [as our Congregations have taken it in a Solemn manner, subscribing their names also to it] bring in this Mode of worship again, at least before it be throughly purged, I think we should bring our selves and *people* upon the brink of perjury, if not perjured; not only our selves, but our *people* are concerned in this.

Sixthly, To use this Book as it is, we cannot conceive but it is a way to blast our Ministry for ever doing good; for what may people say, These Ministers have taken a Covenant, and given it to us; they have laid by the Common-Prayer-Book in order to the Reformation of the worship of God, and now they turn to it again! who will believe or regard these Ministers, or Turn-Coats, in what they say? To be sure it will weaken our Ministry much; and we ought to be wary of whatever might hinder it: And is it not one Reason why some men do so urge it upon Ministers, that when they see men take it up again, they may deride the *Covenanted Presbyterians?*

Sectio decima.

7thly. DOctor *Gauden* himself hath suggested two or three strong Arguments against it in my apprehension: As *First*, He justifies all the things in it, only a few *verbal defects*, and he lets us know that he is one, if not the chief Corrector. I hope he will take care to correct the sentence in *Ps.* 15.4. commended to his care by *Mr.* * *Crofton*, that he may not speak so plainly against his Politique Notion of an hurtful incommodious Oath. *Mr. Crofton. Analepsis. p. 34.*

Secondly, He grants, *page* 5. it is but an *humane constitution subject to imperfections.* Now

First, To have an *humane constitution* to be imposed upon the Church, as being absolutely necessary, or as an essential part of Gods worship, I cannot yield to that; but thus will he have this

Mode of worship, this *humane invention* imposed. Prayer, without any default, gives him no content; but *these prayers* with such *a Mode*: For *this Liturgy*, he tells us, we must make it the *main Standard, Test*, and *Measure* of our *publick devotions*, p. 27. then surely that must needs be *absolutely necessary* and *essential* to our Devotions. He tells us, that *publick piety, reformation, true Religion* are gone, bids Farewel to them all, *pag.* 31. if it be not used.

Now as for the sound Doctrine in it, we own as much as himself; but the contest hath been about the things offensive as to matter, and the *Mode*; and he doth consider it *as a Liturgy*, a Mode of worship, and not as having Doctrine which we own, when he speaks thus.

Again, *pag.* 27. He will have *all Ministers commanded to use these Forms wholly and solely at Sacraments.*

As if Ministers understanding these mysteries, without which they are not fit to dispense them, may not pray as suitably to them, as before a Sermon. Here that part of worship must *necessarily* be perform'd by a humane constitution, be men never so able to pray without it, and more aptly and affectionately than by a Book.

Apollonius, in the name of the *Walachrian* Classis, declaring his and their judgment about *Forms* of prayer which he determines for; having in his first *Thesis* shewn his dislike of the *Forms* of publick Worship and Ceremonies in the Church of *England*, in later times, as being Superstitious and Idolatrous, then he comes to his second, and thus he writes:

Page 172.

We also reject those Forms of prayer, and publick Worship, which are imposed upon the consciences of men with a certain Tyranny and violent command, as absolutely necessary and essential parts of Divine worship, although as to the matter they be lawfully disposed, yet as to the form and manner by which they are induced, they are made the unlawful instruments of cruelty, and pretexts of wicked malice, and occasions of violent Tyranny, over the most worthy and best sons of the Church, &c. His Reason is, *Because Christ nor his Apostles did ever prescribe any*

such

such forms as simply and absolutely necessary. When all other prayers must be shut out [unlesse before and after Sermon, and there your Reasons will hold as well as in other Ordinances] be men to able, I think you make your Forms absolutely necessary, when especially you will thrust the ablest men out of the Ministry for not yielding to your Forms, I think *Apollonius* is on my side.

Secondly, I cannot admit that *Liturgy*, being but an *humane constitution*, when it hath that attributed to it which is proper onely to the Word of God. The Text saith, *To the Law, to the Testimony*; Dr. *Gauden* saith, To the *Liturgy* for your *Test, your main Standard, your Measure in your publick worship of God.* And look what the Apostle said, *Gal. 6. 16. As many as walk according* to this Rule, *Peace be on them*; the same saith the Doctor, as many as walk according to *his Rule*, syllabically, *peace to them*, and none else. Isa. 8. 20.

Thirdly, *Religion*, *Piety*, *Reformation*, come or go, are put or removed, according as Gods Word, Gods own Institutions are set up in their purity and power; but they depend not upon a humane constitution, a humane mode of Worship, as Doctor *Gauden* makes them all depend on this *Liturgy*, so that they come or go with it. I am sure this humane constitution wants Reformation, and it was taken away by Ordinance of *Parliament* in order to Reformation. Liturgy is *concretum quid*, 'tis not bare Doctrine; nay, the Doctor takes it strictly for a *Form of prayer*. Since then he puts so much upon it, I cannot admit it; strange that these *three* should depend upon such Forms of prayer.

Fourthly, Neither can I admit of such Forms of prayer as are imposed upon the Church with defiance and scorn of all the gifts of the Spirit of God in all his people; but so doth Dr. *Gauden* impose this Liturgy. I have heard it called an *Idol*, but I thought it a little too much heat, till now I have heard Dr. *Gauden*, who I fear speaks the mind and heart of our Liturgical men; thus much from this Doctor, who sets me off more then ever I was before.

These things all laid together do so trouble me, that I know not how to meddle with it as it is.

Besides,

Besides, there are worthy Divines of the *Presbyterian* perswasion, both learned and godly, whom we honor, who it seems declared their judgments for a Liturgy to his Majesty; now we wait for their grounds, who we expect will deal with us upon *Scripture foundations*, and to such we shall willingly listen.

CONCLUSION.

Now I have done with your Book, I leave it to the godly judicious to determine, whether you have carried your cause so throughly, that all must be charged by you with *pride*, *peevishness*, &c. if we do not presently as you would have us. Sir, though I am a poor sinful Creature, yet I have not so learned the Gospel, nor do I so little desire the healing of our wounds, nor am I so disloyal to my King, that upon such cursed principles as you mention I would hold off one day. If you will let me speak in the Sea-mans phrase, I will stretch my Bowlings, Haal sharp, keep my Luff, do what I can to come up for peace; but when Christ, who Cuns the Ship, commands, *No near*, we must answer, *No near, no.*

You tell us, *pag.* 40. of an aged Minister, *who pleasing the Vulgar, forbare against his Conscience to use Forms of prayer, and now came begging to you, &c.*

As for the *Lords prayer*, sometimes I do use it; not because I *must*, but because I *may*; yet I condemn no man who doth not use it, if he holds to that Substance; but for your *Liturgy*, *and other things*, we look to be *outed* likewise; our prayer is, That God would go before us into affliction, clear our way, that we may not mistake through an erring conscience; but if we do suffer, we may be sure He calls us to it (your Book hath made our way a little clearer, if all be of your mind) and if my *Bible* will not maintain me and mine, I will then go beg; but I resolve I will not come to your door.

The Title of your Book saith, you published it in order to a *happy union*: Alas, Sir, this, as your other Books shew, you have

none

more of that Spirit; I know those who are farther off since they read your Book; and truly if that were your aim, you have so fairly hit it, that I may fitly apply to you that *Distichon:*

Aut Fabrum forceps, aut Ars ignara fefellit:
Ἐιρήνην voluit cudere, cudit ἔριν.

FINIS.